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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, JANUARY 8, 1842. VOL. XXI.—NO. 2.

RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS SPECIALLY ADAPTED TO MUSIC, NO. 6.

Morning and Evening Hymn.—*Tune, Sicilian Hymn.*

When a thousand beauties cluster
Round the face of new-born day;
When the sun's declining lustre
In the twilight fades away—

Let the voice of supplication
Rise from every human tongue;
Fervent praise and adoration
Wake and tune a grateful song.

Mortal, know thy God sustains thee;
Day by day thy table spreads;
Kindly heals each wound that pains thee;
Joys unnumbered round thee sheds.

When thine eye in slumber closes,
He, thy Guardian, never sleeps;
When a weary world reposes,
He that world in safety keeps. S. W.

BRIEF PASSAGES FROM 'DISCOURSES ON HUMAN LIFE."

Dr. Dewey of New York, just before he left home for a two years' sojourn in Europe, published a volume of sermons, (the *fourth* we have from his pen) entitled 'Discourses on Human Life." We do not know how we can better fill a column or two of our paper, than by copying such paragraphs as the following.

One of the advantages of a rigorous climate.

There is one class of virtues that is fostered by the rigors of our climate, which deserves to be particularly noticed. I mean the *domestic* virtues. We are compelled by the inclemency of our seasons, not only to have some permanent place of abode, but to resort to it. In milder regions, men live abroad—they are scarcely obliged to have any domicil. *We* are compelled to live at home, and we attach a meaning to the term, and we hallow it with feelings that were unknown to the polished Grcek and the voluptuous Asiatic. It is the angry and lowering sky of winter, that lights up the cheerful fire in our dwellings, and draws around the friendly circle. It is the cheerlessness of every thing abroad, that leads us to find or make pleasures within; to resort to books and the interchange of thought; to multiply the sources of knowledge and strengthen the ties of affection. It is the frowning face of nature, like the dark cloud of adversity, that lends attraction to all the sympathies and joys of home.'

This world, this life, not miserable.

'They who say that this is a miserable world, or that this is a miserable life, say not well. It is misanthropy, or a diseased imagination only, that says this. Life is liable to misery, but misery is not its very being; it is not a miserable existence. Witness—I know not what things to say, or how many. The eye is opened to a world of beauty, and to a heaven—all sublimity and loveliness. The ear heareth tones and voices that touch the heart with joy, with rapture. The great wide atmosphere, breathes upon us—bathes us with softness and fragrance. Then look deeper. How many conditions are happy! Childhood is happy; and youth is prevailingly happy: and prosperity hath its joy, and wealth its satisfaction; and the warm blood that flows in the ruddy cheek and sinewy arm of honest poverty, is a still better gift. No song is so hearty and cheering—none that steals forth from the windows of gay saloons—*as the song of honest labor among the hills* and mountains. Oh! to be a man—with the true energies and affections of a man—all men feel it to be good. To be a healthful, strong, true-hearted, and loving man—how much better is it, than to be the minion, or master, of any condition—lord, land-grave, king or Cæsar! How many affections too are happy—gratitude, generosity, pity, love, and the consciousness of being beloved! And to bow the heart, in lowliness and adoration, before the Infinite, all-blessing, ever-blessed One—to see in the all surrounding brightness and glory, not beauty and majesty only, but the all-Beautiful, all-Majestic, all-Conscious *Mind* and *Spirit* of love—this is to be filled with more than created fullness—it is to be filled with all the fullness of God!

A world where such things are—a world above all, where such a presence is—seemeth to me, a goodly world. I look around upon it, I meditate upon it, I feel its blessings and beatitudes; and I say, surely it is a world of plenteousness and beauty and gladness, of loves and friendships, of blessed homes and holy altars, of sacred communions and lofty aspirations and immortal prospects; and I remember that He who made it, looked upon it, and saw that it was very good.'

Why should not physicians be religious?

And I must confess that I have often been struck with surprise that a physician could be an undevout man. His study—the human frame—is the most wonderful display of divine wisdom in the world, the most astonishing proof of contrivance, of providence. Fearfully and wonderfully is it made; and if he who contemplates it, is not a reverent and heaven-adoring man, he is false to the very study that he calls his own. He reads a page, folded from the eyes of most men—a page of wondrous hieroglyphics—that hand-writing of nerves and sinews and arteries; darkly he reads it, with a feeling enforced upon him that there is a wisdom above and beyond him; and if he is not a religiously inquiring and humble man, it seems to me that he knows not what he reads. Then again, it is his office to visit scenes, where he is most especially taught the frailty of life, the impotence of man, and the need of a divine helper; where the strong man is bowed down by an invisible blow to debility, to delirium, to utter helplessness; where the dying stretch out their hands to heaven for aid, and to immortality for a reliance; where affliction smiten to the dust and stript of all earthly supports, plainly declares that no sufficient resource is left for it, but Almighty Goodness.

I do not say, that there is any thing in the physician's calling which necessarily makes him a religious and good man; but I do say that if he obeys the true spirit of his calling, he must be led to the formation of such a character, as the inevitable result.'

Two views of religion.

The one regards religion or the saving virtue, as a new creation in the soul; the other as the culture of what is already in the soul. The one contemplates conversion as the introduction of an entirely new element, or of an entirely new mode of action, into our nature; the other, as a strengthening, elevating and confirming of the conscience, the reverence and the love that are already a part of our nature. A simple comparison drawn from vegetable nature will show the difference. Here is a garden of plants. The rational gardener looks upon them all as having in them, the elements of growth and perfection. His business is to cultivate them. To make the comparison more exact—he sees that these plants have lost their proper beauty and shapeliness, that they are distorted and dwarfed, and chocked with weeds. But still the germs of improvement are in them, and his business is to cultivate them. But now what does the theological gardener say? 'No, in not one of these plants, is to be found the germ of the right production. To obtain this, it is necessary to graft upon each one, a new principle of life."

A sort of modern preaching compared with that of Jesus and his Apostles.

Have we never witnessed a preaching which seemed to work upon the hearers, as it were, by a kind of art magic: solemn and affecting tones, a preternatural air, a talking as of some secret in heaven ready to come right down into the hearts of the hearers if they will: an awful expostulation with them for their refusal; a mysterious influence drawn around the place; dark depths of woe here; a bright haze of splendor there; heaven above, hell beneath; and the sinner suspended between them by a parting cord! And how, oh! how, was he now to escape? Mark the answer—for if there ever was a mystery, here is one. By some stupendous change then and there to take place; not by rationally cultivating any good affections—not by solemnly resolving to do so—not at all by that kind of change; but by a change instant, immense, mysterious, incomprehensible—a change that would wrap up in that moment the destinies of eternity—that should gather up all the welfare or woe of the infinite ages of being, into the mysterious bosom of that awful moment!

Can such teaching as this, go to the silent depths of real and rational conviction? Did Jesus Christ teach in this manner? Think how natural, how moral, how simple, his teachings were. Think how he taught men their duty in every form, which the instant occasion, suggested. Think of his deep sobriety, of his solemn appeals to conscience rather than to imagination, to what was *in* man rather than what was out of him; and then answer me. Did the great Bible preachers, teach so? Behold the beauty of holiness, they say, behold the glory of the Lord; 'know and see that it is an evil thing and bitter to depart' from them. 'Come ye children and I will teach you the fear of the Lord. What man is it that desireth life and loveth many days that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it. The eyes of the Lord are upon such righteous ones, and his ears are open to their cry.' All simple; all intelligible; all plain and level to the *humblest apprehension*; no talking of a mysterious secret here; no mysterious talking any way!

The Calvinistic ideal of religion—how it is and must be regarded.

With what eyes are men, in fact, looking upon a religion which holds itself to be a mystic secret in the bosom of a few? Do you not know that the entire literature and philosophy of the age, are in a state of revolt against it? Our literature has its ideals of character, its images of virtue and worth; it pourtrays the mortal beauty that it admires; but is there one trace of this mystic religion in its delineations? Our philosophy, our moral philosophy especially, whose very business it is to decide what is right, calmly treads this religion under foot—does not consider its claims at all. And the cultivators of literature, of science and of art, with a multitude of thoughtful and intelligent men besides them—is it not a well-ascertained fact that they are remarkably indifferent to this kind of religion? Here and there one has fallen in with it: but the instance is rare. But if religion were presented to them as a broad and rational principle, we might expect the reverse to be the fact. Thoughtful men—cultivators of literature and art, are the very men whose minds are most conversant with images of moral beauty. Show them that all true moral beauty, is a part of religion; tell them that a christian, in the true sense, is a man of principle, of truth and integrity, of kindness and modesty, of reverence and devotion to the Supreme Glory; and they must feel that all this is interesting. But if religion is some mysterious property ingrafted into the soul, differing altogether from all that men are wont to call rectitude and beauty, must not all intellect and taste and all moral enthusiasm and all social generosity and love, shrink from it? In truth I wonder that they are so patient as they are; and nothing but indifference about the whole matter, can account for this patience. When the preacher rises in his pulpit and tells the congregation, that, excepting that grace which is found in a few, all their integrity and virtue, all their social love and gentleness, all their alms and prayers, have not in the sight of God, one particle of true goodness or worth; nothing, I say, but profound apathy and unbelief can account for their listening to the sermon with any patience—with an instant's toleration of the crushing burthen of that doctrine. Or suppose this doctrine embodied into a character, and then how does it appear? Suppose one person in a family, possessing this mystic grace—in no other respect, that any body can see, better than the rest—no more amiable nor gentle nor disinterested, no more just nor forbearing nor loving—and suppose this person to take the position of being the only one in that family that is approved of God, to all the rest as reprobate, and doomed to destruciion—is it possible, I ask, to feel for that person in that character, any respect, or admiration or love? Nay, I have known persons of the greatest defects of character and even of gross vices, to take this ground of superiority, in virtue of a certain inward grace which they conceive, has been applied to them. And I say not this for the sake of approbium; but because this ground is, in fact, a legitimate consequence of the doctrine that saving grace in the heart, is an entirely distinct and different thing from what men ordinarily call virtue and goodness.

But further; what is the state of feeling towards religion among those who *accept* this doctrine? In those strong holds of theology or of church institution, where this doctrine is entrenched, where it is preserved as a treasure sacred from all profane invasion, or held as a bulwark against what are called the inroads of insidious error—in these places, I say, what is the feeling? If religion is not any known or felt sentiment or affection of human nature to be cultivated, but is a spell that comes upon the heart of one and another, and nobody can tell how or when it will come, I can conceive that there may be much fear and anxiety about it; but how there should be much true freedom or genuine and generous love, I cannot conceive. I do not profess to have any very intimate acquaintance with the mind of such a congregation; but if religion does not press as an incubus upon the minds of many there; if it is not a bugbear to the young, and a mystery to the thoughtful, and a dull, dead weight upon the hearts of the uninitiated; if, in its *votaries*, it is not ever swaying between the extremes of death-like coldness and visionary rapture; if it is not a little pentup hope of salvation, rather than a generous and quickening principle of culture; if the fire in the secret shrine, does not wither the gentle and lofty virtues; I must confess that I understand nothing of the tendencies of human nature. There may be much religiousness in such a state of things; but much of this has existed in many a state, Heathen, Mahometan, Catholic and Protestant too, without much of true religion. I do not say, that the churches consist generally of bad people; many influences unite to form the character; but I say that in so far as any churches hold their religion, to be some special grace implanted in them, and different from all that other men feel of goodness and piety, so far their assumption tends directly to make them neglect the cultivation of all true worth and nobleness of character. And I am not shaken in this position by the admission which I am willing to make, that there are probably more good men, in proportion, *in* the churches than *out* of them; for profession itself, the eye of the world upon them, and the use of certain ordinances, are powerful influences. They are powerful, and yet they are not the loftiest influences. They restrain, more than they impel. And the very morality of an exclusive religion, is apt to wear features hard, stern, ungenial and unlovely.

There *are* things that unite the moral suffrages of mankind—honesty, integrity, disinterestedness, pity for the sorrowful, true sanctity, self-sacrifice, martyrdom and among them and above them all, the character or Jesus Christ. Among these, does Calvinistic piety, hold any place? This is a fair and uexceptionable question in the sense in which I mean it. I am not speaking of an idea. Is the Calvinistic idea of piety—is it among the beautiful and venerable ideals and objects of the world's conscience—of the world's moral feeling? Surely not. But it will not do to say that this is because the world is so bad. For the character of our Savior *is* among those objects! Bad as the world is, yet all sects and classes and communities—all infidels and Mahometans and heathen, have agreed, without one single solitary whisper of contradiction, that this character is a perfect example of true, divine excellence! Does the Calvinistie ideal of religion draw to it, any such testimony? Then what clearer evidence can there be, that it is wrong?

And if it be wrong; if it is an error; what terrible and awful mischiefs must follow in its train! Mankind required, as the supreme duty, to love that which all their natural sentiments oblige them to dislike, and none of their natural powers, infact, enable them to understand! What peril must there be of their salvation in such a case! what a catous state of things must it be for their highest hopes! What confusion, what embroilment and distraction to all their moral convictions! Nothing else can account for that blind wandering of many souls after the true good, which we see; for that wild fanaticism, which has taken the place of sober and intelligent seeking; for that distracted running up and down, of men who know not what they are to get, nor how to get it, nor what, in any way, to do; and yet more, for that profound and dreadful apathy of many, who have concluded that they can do nothing, who have given up all thoughts of life as the voyage of the soul, and have resigned themselves to wait for some chance wave of excitement to bear them to the wished-for haven.'

For the Register and Observer.

DOCTRINES OF THE REFORMATION. NO. IV.

That which, in the language of Protestants, is called the Reformation, is, in that of Catholics, called the great schism; an apostacy from truth to error; from purity to corruption. And how shall the question, at issue, between the two parties, be decided? Have any errors been rectified? Has any progress been made? It will be admitted that a great change has taken place. The moral condition of Christendom has been much altered during the last three hundred years. Protestantism has reacted upon the Papacy. The Catholic Church itself presents a different aspect; she now repudiates some practical principles which she formerly avowed and upon which she acted. She then stood strong on the principle of persecution. She enjoined and justified the use of fire and sword for the arrest and extirpation of heresy. This principle is now relinquished and disclaimed. If the principle was right, she has done wrong to abandon it; if the contrary, she did wrong ever to adopt and practice it. In either alternative, where is her infallibility?

Only two hundred years ago it was a heresy, in the Catholic communion, to say that the earth moves; Gallileo was imprisoned and a false confession extorted from him, on his knees; the only means of averting his destruction. The whole accumulated power of the Church drove steadily at this one point, to keep every thing in statu quo. Let there be no alteration. Change is deterioration. Progress, in religion, or in morals, or in philosophy, is impossible. Luther and those who wrought with him, warred against this tyranaical arrogance. And in this thing consisted the essence of the Reformation. The great question is, has the Catholic Church a right to dictate? Is she an oracle for the whole world? Has she an infallible inspiration from God? Can no truth be known except on her authority? This is the distinctive point between Protestantism and Catholicity. The latter affirms; the former denies. And where is the umpire to determine the question?

Impartial reason, wherever it be found, must be this judge. Unprejudiced reason, either among Catholics or Protestants, is competent to make up a just issue. And this she will certainly do. All reason is not prejudiced and tramelled. She will ultimately assert her rights; will act her part as an independent and just arbitrator. She is doing it now. Every enlightened man, free from undue bias, does decide the question, and does it justly. Reason and moral sense always decide correctly whenever all the facts of the case are understood and no prejudice interferes.

Has the Catholic Church an oracle? Does she possess an inspiration from the Holy Ghost? She confidently claims it on the ground of the promise; 'I will send you another Comforter, which is the Holy Ghost. He shall lead you into all truth, and abide with you forever.' The Catholic alleges and insists that this promise is fulfilled to the Church; to the Church of Rome. But where is the proof? The promise must be fulfilled somewhere, and it can be no where else but in the Church which claims St. Peter for one of its early bishops. But there is no proof of this position. Why should the Church of Rome be identified with the true Catholic Church more than the Church of Jerusalem, of Antioch, of Alexandria, of Constantinople? Why more than the Episcopal Church, the Presbyterian Church, the Congregational Church, or the Methodist Church? The Church of Rome is the only one which can trace back her succession of Bishops to the Apostles? The fact here alleged is doubtful. But admitting the fact, does the conclusion follow? A Church may become apostate without breaking the line of Episcopal succession. This position needs no proof. And is the Church of Rome now what it was in the time of the Apostles? Does it not set up claims now to which it then made no pretension? Was the Church to which Paul addressed his Epistle then invested with all that plenitude of power which was seized upon and wielded by Hildebraud and Alexander VI.? But admit, further, that the Church of Rome is become identified with the Catholic Church of Christ; can she thus justify her pretensions? Did Christ give to his Church the domination claimed by the papacy? Did he institute a hierarchy? On the contrary, he expressly forbid that there should be one among his disciples. He said; 'Call no man upon earth your master; for you have but one Master who is Christ. Call no man your father; for God in heaven is your Father, and all ye are brethren. The kings of the Gentiles exercise lordship over them. But it must not be so among you; let him that would be greatest and chief among you, be your minister; the least of all, and servant of all.' So long as this injunction was understood and respected in the Church, there was no hierarchy; no arrogant claims and assumptions of Episcopal power.

But do our Catholic brethren put a right construction on the promise made of the Comforter? May not that promise have been fulfilled on the day of Pentecost and afterwards while God bore witness to the first preachers of the Gospel 'with signs and wonders and diverse miracles and gifts of the Holy Ghost according to his own will?' Can the Romish Church verify her claim to supernatural inspiration by miracles? Can she heal the sick and impart the gift of speaking an unknown language? Tell me not about the miracles of St. Bernard, St. Benedict and St. Jansenists. They are just as veritable as the miracle of Romulus, suckled by a wolf; or of Tyrteus riding on the back of a dolphin from Ithaca to Argos.

In claiming to have a constant living oracle, the Catholic Church arrogates to itself a prerogative never enjoyed even by the Apostles themselves. They were not infallible, nor did they pretend to be. When a question was sent from the Church of Antioch to that of Jerusalem, the Apostles and elders and brethren assembled for the consideration of it. And on this occasion there was 'much disputing.' The subject was long and earnestly discussed. But there could have been nothing of all this, if an oracle had been among them. This must have precluded all discussion. The Apostles ascertained the mind of the Holy Ghost by reasoning from facts. Peter stated what had happened to him, and under his notice, at Joppa and Cesarea. He had seen a vision, but did not understand the purport of it, until it was explained by events which followed. He preached to the Gentiles in the house of Cornelius, and there he witnessed the seal of God, put upon these new converts. He had admitted them to baptism without the process of Jewish proselytism; concluding with the inference that others might, also, be thus admitted. James reasoned from passages in the Old Testament. The result of their deliberations contained this expression; 'It seemed good to the Holy Ghost and to us.' The question is; How did they become availed of the mind of the Holy Ghost? Was it by an oracle? No. For then there had been no discussion. The case is obvious. They learned the will of the Holy Ghost from the facts then brought under consideration.

The mission of the Apostles was to be witnesses. This was foretold to them by their divine Master, 'And ye also shall bear witness because ye have been with me from the beginning.' They were to bear witness of the resurrection of Jesus and of the doctrine which they had heard him preach. They needed no oracle for the fulfilment of their office. The living continued oracle, we cannot but regard as a vain boast on the part of the Catholics. Why did not this oracle speak and allay—or rather prevent the rise of—the agitating contests about Origenism, Montunism, Manicheism, Sabellianism, Arianism, Eusebianism, Novatianism, Pelagianism and Augustinianism? Where was the oracle when the conflicts between the Jansenists and the Jesuits shook the very foundations of the popedom? It did not then dare to speak. The parties at war were too powerful. And did the oracle utter righteous judgment when it condemned the enlightened and benevolent Fenelon and exalted the proud Bossuet? It was an extorted and unjust sentence, and so acknowledged by the holy father himself, when he said; 'If the Archbishop of Cambray erred in loving God too much, the Bishop of Metz erred much more by loving his neighbor too little.'

As Unitarian Protestants we acknowledge no oracle but the doctrine itself of Christ. And what this doctrine was is easily learned from any one of the four Gospels. They agree in testifying that it was the doctrine of repentance and the remission of sins. Nor need there be any doubt what this repentance is. Read the beatitudes, Matt. v. 1—10. The true penitent mourns; is meek; has a pure heart; is merciful, and a peacemaker. He endures persecution for righteousness sake. What Church has a better oracle than this? To the law and to the testimony; if they speak not as these, there is no light in them. S. W.

WHAT MUST A MAN BELIEVE IN ORDER TO TAKE THE NAME OF CHRISTIAN?

We may perhaps best answer this question by asking a parallel one. What makes a man a Mahometan? What degree of faith would entitle a man to the religious confidence and fellowship of a devout Musselman? Suppose that one were to go to Constantinople, and to make his profession of faith as follows: "I have no doubt that Mahomet was for his age a great and good man. There was a divine spirit in him. He saw and unfolded many views of truth and duty, which it was not given to men before him to discern. But his inspiration was in no wise different from mine; and I cannot receive on his authority anything of which I have not the evidence in my own soul independently of him. So far as I receive what he taught, I receive it not because he taught it. As for the Koran, it is on the whole a very good book; but you would find it much more useful, if you would not believe it so implicitly. It contains many fables, some absurdities, some things which are a libel upon the divine character. As to your fasts and feasts, I doubt whether Mahomet instituted them, or, if he did, whether he intended that they should be perpetual; and, however that may be, they do not belong to *real* Mahometanism, though I have no objection to observing them *under protest*. In fine, though I cannot reverence Mahomet as a master, I am content to receive him as a servant, and doubt not that I shall get more good in using him as a servant, than you can, while you revere him as a master." What would a candid and tolerant Musselman reply to one, who sought on such a profession to be received into full religious fellowship? Most assuredly in this wise: "You may, my friend, be a wise and good man,—you may be a religious man; but you are no Mahometan; for what you have said of our prophet and of our Koran, you could doubtless say with equal sincerity of every pretended prophet that ever taught, and of the sacred books of every religion under heaven. You must bow to the authority of our prophet, must receive what he said because he said it, before you can with fairness call yourself by his name."

Can the Christian consistently assume any different ground, with regard to the name by which he is called? We see not how he can. A man, who does not acknowledge the authority of Christ, is less Christ's disciple than his own; and Christ stands in no other or higher relation to him, than any philosopher or moralist, who has taught a portion of eternal truth. He might say of Mahomet all that he could say of Christ, and might, with his belief unchanged, claim to be a Mahometan in Turkey, as fairly as he claims to be a Christian in America. He may indeed object to less and assent to more in the teaching of Christ than in those of Mahomet; but there is to his mind no *specific* difference between the two. He approves both, so far as they accord with his independent convictions; he rejects both, where they deviate from his standard of truth and duty. The true position of such a mind is not that of a disciple of any one system, but that of an eclectic in the midst of all systems; nor should he assume the name of one, unless he is willing to burden himself with the accumulated names of all.

But it may be asked, Why cannot a man, who owns not the authority of Christ, but who for the most part approves his doctrine, claim to be a Christian in the same sense, in which one, who agrees in his philosophical notions with Plato, yet without recognising his authority, calls himself a Platonist? The difference, we reply, lies here. The man, who acquiesces in general in what Plato taught, receives Plato in the aspect in which he presented himself to his fellow-men,—receives him in the only sense in which he claimed or expected to be received. But Christ presented himself in an entirely different aspect,—he claimed belief and obedience "for his works' sake." His authority, his infallibility, the literal divinity of his teachings is a prominent, inseparable article of his doctrine. He presents himself not merely as a faithful seeker after truth, but as a divinely sealed incarnation and manifestation of eternal truth. His declarations are, "The words that I speak unto you I speak not of myself."—"The Father which sent me, he gave me commandment, what I should say, and what I should speak."—"He that believeth on me, believeth not on me, but on him that sent me."—"I have given unto them the words which thou gavest me." The four Gospels are full of the most explicit declarations of the same purport.—*Christian Examiner.*

HOW DOES FAITH EFFECT OUR SALVATION?

By influencing our thoughts, motives and conduct in the ways of truth, virtue and piety. It operates in the same manner as our belief in many other facts. Much of our daily conduct is the result of faith, and not of certain knowledge. Take an example. You may find a man of learning, who was comparatively ignorant when he arrived at years of maturity. His advantages of instruction had been few and defective. But he believed that important and valuable literary acquisitions might be made by attention to study. He accordingly procured the necessary books employed the requisite instructers, and devoted to the pursuit of knowledge a sufficient portion of time and thought. And what is the result? A good education. This is therefore the effect of his belief; for it was his faith which first excited him to commence a literary course, and stimulated him to persevere to the accomplishment of his wishes. Now faith in the anointed Jesus operates in precisely the same manner. A person becomes rationally convinced that he is the divinely commissioned Savior of sinners. He therefore receives all his instructions as eternal truth. These assure him that salvation can be obtained only by obedience to the divine commands. He accordingly makes the necessary exertion for the acquisition of a christian character. This is the natural result of his belief. His faith in Jesus therefore influences him to obedience, and secures his deliverance from iniquity, and his possession of holiness. And in this process, there is nothing more mysterious than in the faith of the student.

But are there not two kinds of faith? Certainly; the one speculative, and the other practical; the one living, and the other dead; the one of the head, and the other of the heart; for, 'with the heart man believeth unto righteousness.' And you may frequently see both kinds exemplified in the concerns of the world. Take an example. You behold two persons strongly tempted to engage in gambling. You assure them, that if they follow this pernicious practice, they will sooner or later lose their property, ruin their character and disgrace their friends. You adduce sufficient evidence to convince them of the truth of your assertions. Now the faith of one is practical, and influences him to resist the temptation, and thus saves him from severe punishment. The faith of the other is speculative, and while he professes to believe in the ruinous consequences of the forbidden vice, permits him to engage and continue in its fascinations and fatal allurements. So in religion. The great majority in civilized lands profess to believe in the Christian religion. A part only are influenced by their faith to conform to its requisitions. The remainder act in direct opposition to their profession, because their belief is merely speculative. So far, therefore, as a person's faith induces him to obey the Christian commands, so far it is instrumental in his salvation, and no farther. And a belief in any particular doctrine or set of opinions is of no further value to any person, than it contributes to his goodness or happiness. For no one will ever be judged by the articles of his creed, but by the fruits of his faith, 'the deeds done in the body.' Consequently no faith is effectual to salvation, except that 'which works by love, purifies the heart, and overcomes the world.'—*B. Whitman.*

RELIGION IS HAPPINESS.

A life of religion is considered, by multitudes, as a kind of penance. It is the relinquishment of a present for a future good. Piety, as men are generally led to suppose, is a most undesirable attainment. Duty is an irksome labor. Self-denial is an unwelcome, joyless task. The men of sensual pleasure, it is imagined, would be fully entitled to boast over the men of religion, if it were not for the compensation of a future state.

Now, all this seems to us, a low and narrow way of thinking. RELIGION IS HAPPINESS. It has the promise of the life that *now* is, as well as that which is to come. It enables us to make the most of this world and of the future at the same time. The interests of the two worlds are not at all incompatible, not at all opposite. Nay, they are essentially involved in each other. No man can enjoy the best of this life, who does not best prepare for a future. Honesty is the best policy; virtue is the only peace; piety enhances all the joys of life. To behold the glory of God in all things, commune with him through the medium all that he has made and all that he appoints, to walk in an abiding peace with ir own conscience, to indulge in none but rtuous pursuits and rational pleasures, to benevolent and kindly affectioned, and ntented and humble, to receive the gifts God with perpetual thankfulness, to row in purity ond devotion, with a proress as constant as that of life; this is the ly true and infallible way of enjoying e present world; and this, surely, is the reparation for a better world to come.

We cannot sufficiently lament that a arrow sense and a dark theology have erpetuated among us so many of the noons of ascetic superstition and Popish enance, that they have thrown a veil over e brightness of life, and marred its beauty nd joy. Enough of evil we have to enure, without our own preposterous devies to be miserable, enough to need all the onstancy, and cheerfulness, and powerful upport of religion. And enough have en to contend with in the acquisition of true piety, to need all the animating exectation of an unspeakable and present appiness. Let all men know that heaven egins where virtue and piety begin their eavenly course; let them be instructed oncerning the kingdom of heaven, neither o say, 'lo! here, nor lo! there, for the ingdom of heaven is within them!'

THE RELIGION OF JESUS AUTHENTICATED BY HIS MIRACLES.

[From a Sermon by Rev. J. W. Thompson, in the Monthly Miscellany.]

If truth were its own sufficient authentication, it would be of no consequence by whom it was spoken. It would be all one, whether Paul or Simon Magus uttered it. If it only dropped from the lips and its sound were heard, the world's ear would catch it and the world's heart receive it; its awakening cry would penetrate the abysses of sin, the labyrinths of error, the graves of the dead, however feeble and inarticulate the voice of its organ. But, my friends, do you believe this? Do you believe that the truths announced by Jesus of Nazareth, if they had been proclaimed in precisely the same words by John the Baptist, or James the Lord's brother, or Paul his Apostle, accompanied by no such demonstration of the spirit as attended his word, would have been remembered by more than one generation, or heard of out of the little circle of their daily walk? No; though they had fallen from their lips upon 'the listening ear of Palestine' and charmed it by their holy and rapturous strain, they would have died where they fell. Moriah and Carmel and Zion might have caught and echoed them, but like other echoes, they would have been to the inhabitants of the plain but an empty sound. Take the great declaration of Jesus, 'I am the resurrection and the life,' and 'he that believeth in me though we were dead yet shall he live. What meaning would it convey to one who knew not the person that uttered it, or what meaning would it have if spoken by any other person? Its whole force depends, not on any evidence of truth it has in itself, but on the evidence of authority in Jesus to make it. Without this it would be no better than the dream of a fanatic or the fiction of an imposter. It is an *assertion*, depending for its efficacy on what is previously known of the peculiar character of the assertor. It is everthing, or it is nothing, solely according to that character. If there was nothing peculiar in the life of Jesus to justify it, it is a falsehood and the world is grossly deceived. There must have been something in Jesus that distinguishing him from all other men, or he could never have spoken these words with the least effect. Imagine any other Jew, Caiaphas or Gamaliel, asserting the same thing, and you cry out at once, 'away with such mockery!' Imagine any one of the old philosophers, let it be Socrates, the best of them all, making this declaration to a company of mourners, and what heart would have been penetrated by it? Whose hope would it have quickened? What would have been its effect other than to have made him an object of derision? He might have stood at the grave of a friend and cried, I am the resurrection and the life,' till death stopped his voice, and no one would have believed him; no one would have felt that the prospect of a future life was made more certain by him; no one would have regarded him as more than an insane enthusiast. And suppose there were found scattered through the biography of Socrates passages like this, which are scattered all along through the life of Jesus, would they raise him in our esteem? Would they increase our interest in him? Or would they not rather alter our whole view of the man, transforming him from a philosophic sage into a religious visionary and fanatic? But these passages as recorded of Jesus are in perfect keeping with the rest that is said of him They add to the interest with which his character is contemplated. They elevate him in our regard. They neither startle nor offend us. Now, what makes this difference? Plainly, the sperhuman in Jesus; not the truth simply, but his superhuman forecast, goodness, power. On that his authority stood.

It was that that gave to his simple declarations a force and weight greater than all arguments. I believe him because I believe the Divinity was in him as he is not in us, because I believe that he had a revelation which we have not, and that what he said was not his own invention, theory, or conjecture, but the word of God whose chosen organ he was: and the doctrines delivered by him have weight in my mind, not in proportion to their intrinsic reasonableness, but to the strength of this conviction.

Now it is true that the miraculous in Jesus—what we call the 'seal of Heaven'—has less value than the instrument whose validity it establishes. The spirit, beauty, and power of Christianity are not all compressed into its miracles. But its miracles do, as it were, contain preserve, and guard them. By their own striking significance they invite and compel men to examine the secrets that are treasured up within them. They are the doors and windows of the house of the Lord, by whose style and finish the stranger may know that it is the house of the Lord which he approaches, and not a temple of deceit. They are the signs and badges of Christianity, without which she would creep through the world unseen. Let them continue to occupy this high place of their glory unassailed, the wonder of the ages, 'till the kingdom is delivered up unto the Father' and their impression is lost in the grander sublimities of eternity.

CHRISTIAN REGISTER.

BOSTON, JANUARY 8, 1842.

THE IMPORTANCE OF FAITH.

It is not of mere speculative belief that we now speak, but of that moral sentiment of the heart, which our Savior so often commended, and which the word, confidence, well enough indicates. And we say, that hardly any thing is more needed than this faith, this confidence in God, in man, in the efficacy of means, in the good issue of all sincere and persevering endeavors for the cause of truth and virtue. Why is so little attempted, why so little accomplished, by many, either for their own improvement or for the benefit of others, but because they lack confidence—are forever doubting, hesitating, and reluctant? Every community abounds in this sort of people, who, faint-hearted and faithless, neither go forward themselves, nor encourage their neighbors to do so, in any great enterprise. No thanks to them for the progress we witness; and vain it is to look to them for aid in future, unless some change for the better shall come over their spirits. Happy we are to find that their number is growing less. Nothing delights us more than to see so many, especially of the younger classes, coming forward with glowing affections, full of courage and confidence, to help on the great moral and religious undertakings of the times. It grieves us that the proportion of such is not larger. What can we expect of one who so mistrusts and fears every thing, that he will allow neither his heart nor his hand to engage in any work of improvement? Of him who has little faith, we have as little hope. No man will accomplish much either for himself or for the world, who does not believe much. Faith, confidence, is the great spring of action in all pursuits; and as much so in morals and religion as in any. Depend upon it, he who has no trust in Providence, no strong hopes of humanity, no belief in the greatness of the soul, no confidence in the promised rewards of virtue, no bright anticipations as to a better state of society than now exists, gives little promise either of rising to true eminence himself or of being a benefactor to his race. Whoever would ascend higher in excellence than his present evel, must have faith that there is something above worth laboring for; otherwise what motive will he have to urge him on and upward; and he must believe also in the efficacy of toil. So too, he who would do something to improve the community he lives in, must not be one of little faith. If he thinks, as so many seem to think, that God has made the mass of men for low pleasures and attainments, that human nature is incapable of lofty virtue, that our race are destined to grovel on earth and not to aspire to heaven, and that therefore to devise and to do much in the way of reform must be fruitless,—how can it be expected of him that he will feel warmly, or resolve nobly, or act *efficiently for the* common weal?

RELIGIOUS FORMALITY.

Forms, rites, ordinances, are good, are essential; too much attention is not given to them in this community; many are suffering, in their spiritual interests, from the neglect of them. But who can fail to notice the heartlessness with which the outward ceremonies of religion are often engaged in? How few signs of true vitality are manifested by many who are most particular as to forms. They go to meeting every Sunday; they carry their children to the font of baptism; they attend upon the commemorative rite of Christianity; they observe all the prescribed ordinances of the church; but for much more one looks to them in vain. As to the life of God in the soul— where or when do they give tokens of this? What progress do they make in genuine Christian holiness, from year to year? And yet they seem contented and easy, as if in these outward observances consisted all righteousness. Away with such fatal delusions. Useless, or worse, are external rites and ceremonies, without interior sanctity, without spiritual life in the soul. Nothing short of the religion of the heart will do. When will our communities be quickened to a sense of the importance of this simple truth? When will they become so regenerated as to feel always and every where, and to act from the feeling, that their chief duty and privilege is to cultivate the spirit within—that God vouchsafes to his children—that they are capable of receiving—no higher good than the unfolding and perfecting of their moral and religious nature, whether regard be had to their existence in this world or in that which is to come?

For the Register and Observer.

HOME MISSION.

In a former communication, some remarks were offered on the missionary spirit. It was the purpose of those remarks to recommend this spirit as exhibited in its fruits at the West; to urge its further development; to point out its necessity in reference to churches nearer home; and to state and insist upon a familiar principle which should govern us in this important matter; and to commend the whole subject to the thoughts and prayers of our religious friends. A few more words on the subject seem to be called for.

Our mission, from principle and necessity, is a home mission. Were all other circumstances favorable, neither our means nor our numbers would enable us to engage in a foreign mission. But at home, there is enough to do. The ministry at large, at

hould continue to receive these, more sa- redly, earnestly, and effectually. The great and growing West has called for and obtained a hearty sympathy. Our brethren there, many of whom have gone out from our own firesides, were without an altar at which they could worship. We could not but feel that they were growing up without those institutions which alone can make them a moral, a religious, a happy, a prosperous, or even a safe people wherewith to have our destinies connected. Their condition has been improved; but how much remains to be done! Here then, has been, and is, a wide and an important field for our missionary labors.

But besides these, we have churches nearer home, in New England, in Massachusetts, that need the fostering aid and sympathies of their more favored brethren. Of these, if we are correctly informed, there are not less than twenty-five or thirty. A third, or nearly one half perhaps, have received partial aid through existing societies; or means by them provided. A small annual sum has been granted in order to supply them with constant or occasional preaching. Usually the sum of fifty, a hundred, or a hundred and fifty dollars each, has been sufficient to meet their wants, or to arouse by its offer, such additional interest as to secure by their own contributions a constant supply. Supposing then one hundred dollars to be the average, and the number of these feeble churches to be as above stated. Two or three thousand dollars annually is needed for this especial and important purpose.

Two questions then arise. Is there any objection to this particular mode of aid? or secondly, if none, can the amount be raised?

We are not aware of any very serious objections which are urged against this kind of charity, especially in reference to churches already existing. If it should be said that these societies should feel their own spiritual wants, and take means to supply them; the answer is, they do, in the cases supposed; but their actual means and numbers are insufficient for the purpose. If, as in some cases, they might obtain more than they do, it has been found by trial, that this sympathy and aid is the best means by which to call out their own latent energies, so that after a while the aid may be withdrawn.

If it is said, this charity may be abused; and that those churches having once been assisted, will cease to assist themselves; the answer is, in the first place, that experience proves the contrary to be true; and in the second place, that this aid is, and always should be given, on condition that the same or a larger sum be first raised by the people themselves, before the grant is actually paid. These, with other necessary guards, will obviate all the objections so far as we have heard them stated.

Can then, in the second place, the money be raised? Of this, there should, or there can be, no doubt. A hundred individuals assuredly could be found in a single day, who would readily give for such an object, twenty or thirty dollars per annum of that which they hold as stewards of the Great Giver of all; and if so, the whole work is done. Or select twenty or thirty of our most flourishing and able societies, and let them contribute annually the small sum of one hundred each, and would they not? and we arrive at the same result.

The truth is, we have only to present a clear case of this kind fairly to a people who feel their religious privileges as deeply as do ours; let them be made to feel and know that others, their own brethren are living or suffering without them, and surely there can be no doubt but this or any necessary amount will be cheerfully bestowed.

A DISCIPLE.

For the Register and Observer.

RASH JUDGMENT.

Men often fall into a great error in judging of character, even when they see evil with their eyes and hear it with their ears. Trusting too much in appearances, they go farther than facts will bear them out in going. The evil is magnified, and suspicions are treated as realities. Generally speaking, we are all of us too forward in judging the character of our neighbors, too often presuming that we have sufficient evidence when a slight examination would show how greatly we have erred, in regard to the whole matter. The frequent discovery of past mistakes ought to make us more careful in our decisions. For there is so much malice or partiality, so many mistakes, at least in ordinary reports, as to convince us of the reasonableness of the apostle's command, to be 'slow to speak, slow to wrath;'—that we should, also, exercise great caution in forming any conclusions derogatory to the character of a fellow creaturer Yet many are deceived by these false and slanderous reports, and rashly judge amiss of a matter before it is thoroughly made known unto them. How unwise thus to form an opinion affecting a neighbor's reputation, solely through those idle rumours, modelled by passion, interest or prejudice, which are so often industriously circulated. A careful examination of opposing arguments will ordinarily elucidate the truth. Each circumstance that may tend to a favorable developement thereof, should be duly considered before sentence is given, if we would act the part of a charitable judge. To render an impartial verdict, it is necessary, first of all, to give an impartial hearing to the evidence adduced. We know not what they can say for themselves till the opportunity is afford-

iniquities. As to doubtful actions, where the motives on both sides are equal, and we have as many and convincing reasons to think them good, as we have to judge them bad, it is our duty to interpret them in the most favorable sense, for if we will judge others, we ought to judge *well* of them till sufficient evidence is given to the contrary. Do not *hastily* judge the character of *any one*, nor suffer yourself to put the worst construction upon their actions. Use the same method towards every individual you are tempted to censure as you do to your friends when the case is theirs. You find many excuses to palliate and lessen the faults of those you love; and true charity would lead you to exercise such feelings towards all mankind; to have compassion upon them, even though the fault be evident. If you cannot deny the *fact*, you may often excuse the *intention*. The sin may have been committed through ignorance, surprise or inadvertence. Moreover, consider what you yourself might have done if similarly situated—exposed to the same temptations, and be careful to manifest as charitable a spirit towards your erring brother, as you would have him show to you, in that or the like circumstances. Be as severe in animadverting on your own conduct as you are on the conduct of others, and as candid to their faults as you are to your own. For we are generally apt to blame vice in others, and at the same time may give it quarters, and excuse even worse in ourselves. How selfish and unjust in our decisions, thus to wink at our own faults, while other men's matters are severely censured. 'It appears,' says Cicero, 'I know not how, that when any thing is wrong, we see it much sooner in other persons than in ourselves.' This uncharitable diligence and promptness in noting the faults of our brethren is no less condemned by our Savior, than that wilful negligence which consists in hiding or cloaking our own sins. Let every one, therefore, take heed and amend that vice in himself which he reproves in another; especially if, while reprehending a small fault he has a greater himself. For as Cato saith, 'It is a foul thing in a corrector, when his own fault shall reprove him.' In the same light you look upon a neighbor's fault, he may look upon your own; for depend upon it, the world will see your deficiences. Others will not be blind to them, though they are unperceived by yourself, and there are not wanting those who are ready also to return 'railing for railing.' 'As thou speakest so shall thou be spoken to again,' saith an old writer. 'There is none so evil, but there shall be another as evil as he; there is none so ready to defame, but another shall be as ready to defame him again; and there is none so ready to judge rashly, but another as rash as he shall be ready to judge him again.' Therefore, 'speak not evil one of another, brethren,' for 'he that speaketh what he will, shall hear that which he would not.' Have a guard over your own life and conduct, and do not imagine that the world takes no notice of your delinquences because you do not; it would be 'just as wise to fancy others do not see us, because we shut our eyes.'

There is one cause of rash judgment that may be mentioned, namely, a depraved disposition. Those who are conscious of great frailty and wickedness in themselves, on very slight ground imagine others, also, to be vicious. The Spaniards have a proverb to this effect, 'a robber believes every one to be a thief;' and the Scriptures say, 'to the pure, all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled,' To those who look through colored glasses, everything they see, appears to be red, green, or yellow, in accordance with each peculiar color. Even so, looking at others, through their own passions, the objects of their vision are made to look like themselves. A mirror is placed as it were before their eyes, and they mistake the reflection of their own face, with its deformities, for the loathsome countenance of their neighbor. Pride causes us to see a mote in another's eye, when we cannot observe a beam in our own. Pride made the Pharisee judge ill of, and look contemptibly upon, the Publican. Those who are truly humble, are also charitable, and 'charity thinketh no evil.' Were we truly humble, the appearance of other's faults would be so many monitors to remind us of our own. It is an idle curiosity, the daughter of pride, that causes us to examine our neighbor's faults, while we neglect to have a watchful eye over our own sins, that we may remove them. T.

CHRISTIAN PROGRESS.

Messrs. Editors,—I have heard a great deal of late about 'Progress.' And the question is frequently asked whether we, as a denomination, are making that progress which, considering our privileges, we ought to make. Progress may be considered in two points of view; as relating to doctrines and to practice—to clearer views of revelation and greater perfection in holiness; or, as it may be expressed, 'growth in grace, and the knowledge of our Lord and Savior Jesus Christ.' It is evident that we have made great advancement in Christian knowledge—that in our views of divine revelation we are very far in advance of many other denominations. We say not this boastingly, but rather with a feeling of regret and heartfelt sorrow, that the Scriptures should for ages have been so imperfectly understood; and that so many of the present day have so mistaken

commandments of men.' Yes; in our views of some of the most important doctrines of Scripture, our views of man, of Christ, and of God, we Unitarians are in advance of many other denominations of Christians. We do not say that we know all of Scripture that is to be known, that our progress is such that we are perfect in Christian knowledge. No. With Robinson, the pious minister of the Pilgrims, we believe that more light is yet to break forth from God's holy word. And we desire to open our hearts to conviction; and to be ready to receive this light. But how do we stand, as a denomination, as to the other view of progress, progress in holiness, in Christian perfection? How do we stand comparatively? It has sometimes been said that although we surpass other Christians in the correctness of our views, the purity of our faith, we are behind them in Christian character. I have taken some pains to look into this matter, and to institute comparisons; and I have no hesitation in saying that there is no truth in the remark. In some parts, and those very important parts, of the Christian character we surpass most, if not all, denominations. I mean in integrity, in being scrupulously honest and just, in benevolence and charity.

But are we making progress, it may be asked? Are we becoming more spiritual, more deeply interested in religion? We are. Yes. I repeat it, we are. This is manifested in various ways. We do more for religious objects than formerly. If you look through the denomination you will find an increasing interest among the clergy. Their preaching is more practical and pungent. They have more meetings for religious improvement. They are doing more for the religious education of the young, and more to improve the spiritual condition of the poor. Laymen, too, were never so much engaged in the promotion of religious objects. They are striving to improve others and themselves. They form themselves into Bible classes; engage in Sabbath school instruction, and have meetings for religious conversation and prayer. But while I rejoice to see the progress which, in many places, we are making in spiritual things, I cannot but see and feel, that there is great room for improvement. We ought to feel more and more the value of the soul. We should do more for the spiritual improvement of our fellow-men, for the instruction of the ignorant, and the reformation of the erring and morally degraded of our race. We should indeed imitate the example of our Savior who 'went about doing good,' and do all in our power to promote the highest good, the salvation of mankind. The clergy must be more deeply engaged in all good and philanthropic objects. We look to them for an example, We expect them to take the lead. It should be the wish of their souls, their 'heart's desire and prayer to God,' that the people of their charge may be seen 'walking in the truth,' in the steps of their Lord and Master, becoming thoroughly Christian, 'growing in grace, and in the knowledge of our Lord and Savior, Jesus Christ.' And they should not rest,—should neither 'give sleep to their eyes nor slumber to their eyelids,' till they have done *all they can* to affect the hearts, elevate the character and save the souls, of those committed to their care. And Laymen, all who call themselves Christians, should pray and labor to advance the cause of Christ, and to become, indeed, his followers. They should co.operate with the clergy in the promotion of all Christian objects. They should feel, each and all, that great responsibilities are resting on them as well as on those whose especial duty it is to 'preach Christ,' and 'watch for souls,' that they, too, can and must inculcate the lessons of Christ, and watch for the souls of men.

I repeat it, then, Messrs. Editors, that we, as a denomination, are making progress—progress in enlightened views of divine revelation, and in Christian practice, in truth and righteousness. Our course is onward and upward. Still we fall short, far short of our duty. Unto us much is given, and of us much will be required. God grant that we may feel more sensibly our responsibility as Christians, that we may feel more the priceless worth of the soul, the soul that never dies, that religion may be to us all the 'one thing needful,' that we may think less of time and the world, and more of heaven and eternity.

Respectfully,

A SUBSCRIBER.

DECAY OF MORALS.

Messrs. Editors,—Before a hasty or final judgment is formed in reference to this great subject, the decay of morals amongst us, we should take a wider survey of things than we are accustomed to do when we approach it. From time to time, the wise observer knows, that a few large sores, in a few of our larger cities come to a head, and break. These are published by the hydra-headed press; copied and recopied from day to day; and brought before us anew, as the culprits are brought forth to trial, and then to punishment; and then we are ready to think and believe, that all men have gone fatally out of the way; that the world has become or is becoming rotten; and that the Age is in a state of rapid deterioration. There are a few considerations which in such cases we should always bear in mind.

First. We should consider that there are other places in the world beside our cities

no comparison with the whole population of our country.

Second. That few of these cases of deplorable wickedness take place in our villages and inland towns; but on the contrary, that they exhibit in general, a flourishing, moral and encouraging aspect.

Third. That whereas all the crimes are brought distinctly to our notice; few of the daily and bright deeds of excellence are; and that all the humbler virtues are hidden from public view. The storm, or eclipse is sure to be noticed and remembered; but who keeps a record of the sun-shiny days?

Fourth. That most of the crimes committed are not by our native population.

Fifth. That by our more cheap and easy communication with foreign lands we had reason to expect an increase of flagitious acts; and to some extent we have realized our apprehensions; but this is no reason for us to despond in relation to our own moral progress.

Sixth. That we have been passing through a peculiar crisis in our monied and fiscal concerns—a season of wild speculation—the bitter fruits of which we are still reaping, but which we have reason to believe, has been effectually checked.

Seventh. That if we examine the statistics of crime in our city and State, we shall find, that in proportion to our population there has been no increase of crime. Of this I will give you shortly, if possible, a table, which I design to prepare.

Eighth. I say no increase. Probably the truth will be found the other way, as we might reasonably expect from the vast decrease of intemperance, which has been one of the most prolific causes of crime.

Q.

REPENTANCE AND RESTITUTION.

Five years since, a friend of ours lost his pocket book, containing, among other matters, a five dollar bill. Nothing was heard of it, from the time of the loss, until yesterday—when a young lad called at his office, and bringing the subject to his recollection, acknowledged that he had found the pocket book the day it was dropped, and that he had appropriated the money to his own use, instigated, as he says, by the devil.

He called, he said, to confess his fault, and to make restitution of the money. The papers in the pocket book, not being of any value even to the owner, they were destroyed. The young man said that his conscience had smote him ever since he had committed the wrong—and, being now a better lad, he wished to relieve his mind from the weight which the commission of a guilty act had imposed.

We take pleasure in mentioning such conduct—and as repentance, with reformation, is the surest way to ease a troubled spirit, and make a virtuous man, we are sure that this young lad will hereafter reap the reward of his honesty.

We find the above in the Atlas of Wednesday before last. 'His conscience had smote him ever since he committed the wrong'—what a practical comment is here upon the worth of that peace, which springs from 'a conscience void of offence.' Nought on earth can make us happy without this. The pride of station, the luxury of power, the glitter of pomp and wealth, all the rewards of ambition and all the gains of avarice, neither any nor all these can make him happy, who bears about with him an accusing conscience. Those, who see only the exterior may count him happy, because they know not the torturing suspicions that sting his panting breast. In his estimation the most common events of life are judgments of the Almighty. His troubled imagination ever presents to him the hand writing on the wall. In every sound he hears the voice of the prophet, 'Thou art the man.' He shuns the gaze of men, for every eye seems to charge him with guilt. He dare not be alone, for in solitude he hears the very gnawings of the worm, that preys upon his moral life. Time which brings relief to grief, brings no relief and security to him. Years may roll away, but the sting of conscience remains and the slightest events may excite its pangs. There was no apparent connexion between the threatening language of an Egyptian despot, and the crime which Joseph's brethren had committed twenty years before; yet conscience immediately made the application. They could not forbear saying to one another, even in his presence, 'we are very guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we would not hear, therefore has this distress come upon us.' Thus does God assert the majesty of his violated laws, and conscience proclaim the necessity of obedience to its dictates.

CORRESPONDENCE.

Deerfield, Nov. 1841.

Dear Sir,—The Stage Coach has often been described as the best place for the study of human nature. On my return from Rowe, I took again the public conveyance, which was an open wagon, with three or four cross seats. On the right of the front seat, was a *white* specimen of humanity, bearing as he would claim undoubtedly, the image of his divine Creator,—but so much intoxicated, that his words were imperfectly and disgustingly articulated, and which to make the matter worse, were, in the most blasphemous and ludicrous manner, quotations from the holy book, in attempted justification of his beastly practise. On his left, was seated a *black* or colored man, whom his right hand neighbor would doubtless deny to be made in the same image,—but who was so civil, sober, sensible, and circumspect, that he won upon your regards and sympathy at once. The driver had adroitly, as he thought, placed the latter where he was, that the other passenger behind, might be alone, free from the contamination of *either* of these offensive personages! The power of prejudice how great!

On reaching Greenfield, a private convey-

ance was provided, which brought me hither, a distance of about three miles. Here I have made the acquaintance of that venerable, and 'blind man eloquent,' who was formerly the Unitarian Minister of this place. It was delightful and truly retreshing, as we were permitted to take our place in this happy domestic circle, to sit by the side of this excellent man, and listen to his quiet, intelligent and instructive conversation.

The Unitarian Church is of brick, and in size and finish will compare favorably with many of our best Churches in the city. The Sunday School connected with it is in good condition and under good management. About 80 children were present on the occasion of their assembling, with a corresponding number of teachers. In the absence of the Rev. Mr Parkhurst, their present beloved Pastor, and whose serious illness is a source of great grief to them, the Rev. Dr Willard led in the devotional exercises, and the other services were as before described. The occasion was a pleasant, and we may trust not wholly an unprofitable one. The music was by the choir and though the number present was small in comparison with the whole, was exceeding good, and we felt, or we fancied we felt, that beautiful adaptation of the music to the rhythm, which has been so warmly advocated by your correspondent S. W., author also of those sweet hymns 'specially adapted to music' in your paper, and if so, the old proverb fails for once, that 'a prophet has no honor in his own country.'

Deerfield is situated at the confluence of the Deerfield and Connecticut Rivers. A mountainous range between them intersects the territory, and the town is built on the South, or the Deerfield River-side of the hill, directly beneath it, a single wide street, running East and West, and shaded on both sides by large and lofty elms. The farms, on the meadows, lying before and to the East of the town, are exceedingly rich and fertile, providing to their owners, competence, abundance and independence, which is visible in their substantial dwellings, and the general appearance of the whole place.

There is an excellent Academy here kept by Dr Lincoln, and a Town House is going up near by; but we regretted to see such buildings thrown into a Court, and thereby failing to give that embellishment to the town, which should always be one object of consideration in the location of public buildings.

The only curiosity here is a very antiquated dwelling house, built in the early settlement of the country, remaining unaltered and still inhabited in the centre of the town. This building was fired into at the memorable attack in this town by the Indians, the marks of which on the door and front are left to this day for the gratification of the curious stranger.

Very respectfully yours, —— ——.

Moutague, Nov. 1841.

Dear Sir,—As I rode to this place after night-fall, and as it has rained all the morning, I have had little opportunity to take a particular survey of its localities. I should judge, however, that it was a very pleasant town, depending chiefly upon agriculture for its growth and prosperity, while its proximity to the Connecticut must make its farms exceedingly valuable. The village is built on three or four level streets, diverging from a common centre, upon which many new and fine buildings have been recently erected, or are now in the process of erection. It has the appearance of as much thrift and present growth as any place which I have visited in this section of the State. There are two or three Churches in the village, the largest of which is the Orthodox, and built of brick. The Unitarian Church is a very neat building, the attendants upon which however, are not very numerous. They are unable to provide for preaching more than half the time; and even this until recently they have not had I believe with great regularity. The Rev. J. Wilson is now their Pastor, whose ability and fidelity are such, that with a little foreign aid so as to enable him to preach constantly, he would soon be enabled to build up here a flourishing, and a self-sustaining Society.

A public meeting of the Sunday School was held, in the afternoon, and the rain having ceased, the audience was as large as could have been anticipated, and appeared to be much interested in the occasion. The Rev. Mr Everett of Northfield was present, and led in the devotional exercises. The address by the Agent of the Sunday School Society was in part to the parents, and in part to the children, but mainly to the young on the motives which should lead them to engage in the work of Sunday School Teaching, and the rewards attendant upon it. The School is quite small, but their Pastor is deeply interested in its prosperity, and is taking the wisest and best means through his Bible Class to secure a supply of Teachers, and to lay a certain and broad foundation for its future growth.

I leave this evening in company with Mr. E. for Northfield, a distance of fourteen miles; and from thence shall go to Fitzwilliam, N. H., a distance of twenty three miles, from whence you may hear from me once more.

Very respectfully, —— ——.

RECENT PUBLICATIONS.

An Address delivered before the Agricultural Society of Westborough and vicinity, at Westborough, Oct. 6, 1841. By John S. Sleeper, Esq., Boston. Gould, Kendall & Lincoln.

This well written and very instructive Address must have gratified all who heard it delivered, and no one who takes any interest in Agriculture can read it without advantage. Speaking of the comparative importance of this branch of industry, the author says:

'Look at Great Britain, which nation stands at the head of *manufacturing* and *commercial* nations; an island with commodious sea-ports on every side; and possessed of every facility for exporting her manufactures to every part of the globe; and the inhabitants avail themselves of this opportunity, and export every year, articles to the amount of five hundred millions of dollars which consist almost entirely of manufactures. Yet out of *thirteen millions* of her population engaged in various pursuits, *nine millions* are employed in agriculture! And the soil of Great Britain is by no means naturally fertile, but requires the continued application of art and labor to keep it in a highly productive state. Yes, in Great Britain land represents capital, *four fifths* of which capital is employed in furnishing the requisite supplies to agriculturists. And the average nett profit arising from the *immense landed* capital is estimated at *seventeen and a half* per cent. It is therefore generally admitted in Great Britain, that agriculture is the basis of British prosperity, and the chief pillar of the government; and the broader and firmer the foundation, the more profitable and durable will be its concomitant allies, manufactures, and commerce.

This fact is well illustrated by an allegorical sign foa a country inn, called the 'Five Alls.' It represents five human figures, beneath each of which is a motto, 'I *govern all*.' The second, a bishop in his pontificals; motto, 'I *pray for all*.' The third, a lawyer with his gown; 'I *plead* for all.' Fourth, a soldier in his regimentals; motto,' I *fight* for all.' And the fifth, a *farmer*, in appropriate costume, with his scythe and rake; motto, 'I pay for all!'

In the United States, the actual produce of our soil, unless in seasons of great scarcity, after supplying the demand for home consumption, furnishes three fourths of our exports to foreign countries. And our agricultural riches thus give an impulse to commerce and manufactures, and enable us to import comforts and luxuries from abroad, by which a revenue is derived for the support of the government.

According to the Report of the former Secretary of the Treasury, giving the value and quantity of the agricultural productions in the year 1839, it appears that in that year the article of greatest value produced was *hay*. The number of tons computed to have been raised, being 9,820, 415, which at 80 cts a hundred weight, the average price in the New York market, amounted to the enormous sum of $157,286,880! The article next in value was *Indian corn*, viz., 308,164,445 bushels, which, at fifty cents a bushel; *potatoes*, one hundred and two millions of bushels; which at 42 cts., gives 42,882,000 dollars. *Products of the dairy*, equal to 34,189,000 dollars. *Oats*, at 33 cts. a bushel, amounting to 33 millions of dollars: then *sugar*, 19 millions of dollars, and tobacco at 10 cts. a pound, amounting to $14,80?,000.

In these returns the product of North Carolina, Kentucky, Florida and Wisconsin are not included; and it is believed that the production, as published, is fully ten per cent. below the actual product. Enough however is known to satisfy the world that we possess immense wealth. For the annual value of agricultural productions alone, as *officially given* in this Report, is nearly *seven hundred millions of dollars*! This was the product in 1839: that of 1840 was certainly ten per cent. greater; and there is good reason to believe that the product of 1841 is larger still.'

The early life of Jesus. A Sermon to Children of the First Society, Tyngsborough, Dec. 25, 1841. Boston: B. H. Greene.

This Sermon is anonymous, but we presume the author of it is our faithful brother of Tyngsborough, the Rev. Mr. Wood. It is another proof, added to the many he has given, of great devotion to the lambs of his flock. The discourse is simple and affectionate, well suited to interest and benefit children.

Fresh Flowers for my Children. By a Mother. Boston: S. G. Simpkins, 1842.

Our children say this is a delightful little book. We have read it ourselves, and think it suited, in an uncommon degree, to convey to yonng hearts pleasant and salutary influences.

Arthur Lee and Tom Palmer, or the Sailor reclaimed. Boston: 1842.

Home, or a short account of Charles Grafton, a Sailor. Boston: 1842.

The 'Book and Pamphlet Society' have done well in re-publishing these tracts. They are excellent ones for the class of readers for whom they were particularly intended; and for many others too. The wider circulation they obtain the better.

For the Register and Observer.

DUELLING.

'Yesterday, encounters took place between four gentlemen of this city, all of them highly respectable and honorable. In both instances the result was fatal. The weapons were, we understand, small 'words.' *New Orleans Bee, Nov.* 19, 1841.

When I read of such disgraceful and wicked conduct as is here noticed, I am reminded of Watts's Hymn which was taught me when a child, commencing thus:

'Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature too.'

And I cannot help thinking that the men who engage in duels, act more like the dumb beasts here spoken of, than they do like beings created in the image of God, and endowed with reason and understanding.

We not unfrequeatly hear of duels being fought in some parts of our land, between men who hold a high rank in society. An insult haa been given. One of the parties sends a challenge to the other; and they resort to arms. How the affair is settled by the use of deadly weapons, it is difficult to tell. No concessions are thus made; and there is no reparation of the injury received. One of the parties is as likely to suffer as the other, notwithstanding there may be different degrees of guilt The man who has received the insult and he who gave it, both stand the same chance to lose their lives. And the one is in no better way to get satisfaction than the other. Perhaps the duellist will say that he does not fight from a desire to avenge the wrong which he has recieved, but from a regard to public opinion, and to prove that he is not a coward. But this is by no means a sufficient excuse. Instead of fighting let him estimate public opinion aright. If he is satisfied that public opinion is in the wrong, let him act independently of it, and in this way prove that he is no coward.

In the State where the above mentioned duels were fought, there is a law against duelling. But all laws against this crime become a dead letter where public opinion requires the parties to attempt the settlement of their difficulties by mortal combat. There may as well be no law, as to have laws which cannot be put in force.

That must be a horrible state of society where public opinion requires 'highly respectable and honorable men' to engage in butchering each other on account of some personal dispute or insult. If my honor depended on my fighting duels, I would gladly relinquish all title to it. I want not the honor and respect of that public which thirsts for my blood whenever I may happen to be insulted, or which would require me under any circumstances to set myself up as a mark to be shot at. In such society I would not live, as

ng as there was a spot on earth where uelling is despised by the majority of ople.

We are to regard duelling as a great sin inst Heaven. It is a violation of the ine commands. The man who either en- es in or approves of this custom, cannot a true follower of Christ. A duellist and ne Christian are two very different beings; they regulate their conduct by two very ent standards. The one is governed by law of honor, falsely so called; and the , by the law of Christ. And it is not ult to decide which of the two is in the er way 'to have a conscience void of ce towards God and men.'

le who engages in a duel exposes himself eath without being prepared for this sol- event. And if he should leave the ld while endeavoring to take the life of a w-being, he must, according to my views eligion, appear as a murderer before the ment seat of Christ, and be rewarded ac- ing to his deeds. 'And ye know, says Bible, 'that no murderer hath eternal life ing in him.' C. L.

North Mansfield, Dec. 20, 1841.

RELIGIOUS SUMMARY.

Savannah, Geo.—Letters from our friends in Savannah represent the Unitarian Society there as being in a better condition than ever before. The pulpit is supplied, this winter, by Rev. Mr Whitman of Portland.

Besides performing the usual services of his on, he finds himself able, we are happy to learn, to er an extra course of lectures to young men. Of one of the papers of that city, speaks in high of commendation.

Quincy, Ill.—A correspondent, in a letter dated 16, informs us that the Rev. Mr Moore has re- d to Quincy and entered again on the duties of ffice in that place. During his absence, accessions made both to the Parish and to the Sunday ol; and religious services were constantly conduc- n the Sabbath, though occasionally without the aid clergyman. Rev. Mr Elliot of St. Louis was with one Sunday, and Rev. Mr Dall, four, during the er. The Rev. Mr Bridge, late of Norton, was a cy, on his way to Burlington, Iowa. The letter s of the want of more of the tracts of the A. U. the West.

Objectionable style of complaint.—The PURITAN 23d ult., says:

e feature in the moral aspect of the times is inves- with more solemn interest, than the present *gener- spension of the divine influence.* Surveying ntry from Bangor to New Orleans, and from Hatteras to the Mississippi, we find that with xceptions, the heavens over us are brass, and the under us powder and dust.'

inkest thou, reader, that such murmuring can be leasing in the sight of the Omnipresent and ever ously active Father of our spirits? Would it not re becoming to remind men of their sins and urge to reform, than, by thus representing the *heavens* ass, the *earth* as powder and dust, and the *ne Influence* as generally SUSPENDED, to cast re- h, even though it be but in words and seemingly, e works and ways of God!

Romanism at Oxford.—In a Sermon preached ovember before the Mayor and Corporation of rd, by Rev. Mr Powell, one of the Professors University, he makes the following statement emarks:

f all the artifices of the Romish system, the powerfully efficacious for maintaining the iron tism with which she ruled the conscience of the prolific source of the most monstrous of buses, the true 'working of the mystery of ini- ,' has ever been found in the maintenance of is termed 'auricular confession,' coupled tially with the power of the priest to give ution.

low (I speak not from loose reports, but from stimony of facts which have been brought to nowledge) attempts have been made recently, s place, by *ministers of the Established rch, to enforce this very practice* on those their influence.'

Romanism in the English Church.—There s to be considerable excitement in England, on bject of the new doctrines called Puseyism there, as well as in this country, are endeav- to sound the alarm, and to awaken the mass people to the danger of present tendencies. respondent of the Edinburgh Witness, goes so to say—'Unwelcome as the statement may am persuaded that the mass of the English ch is in *a transition state* to Popery.

Waldenses.—We are told that the Bible is a fun- ntal book in the Waldensian Schools. It is over a fundamental part of public education in ia, as it is also in the Swiss Schools. 'Singing' part, as taught in the Schools of Prussia, e, Switzerland; and amongst the Waldensians children learn to write music and sing from , and hence singing, which makes so large and teresting a part in the public worship of God in respective countries, is joined in by almost all ongregation.'

New York City Tract Society.—What has this y done, during the year past? It has em- fourteen missionaries; one of these is a Ger- clergyman, who devotes his attentions to the rants from his own country. Twelve others l to the operations of the society in the differ- wards. They have distributed 764,053 tracts. o 1146 Bibles and 977 Testaments have supplied to destitute families, children and oth- The expenditure has been about $12,000. e efforts of the same society 2438 children been gathered into the Sabbath schools and nto public schools.

Tracts for Foreign Missions.—The Committee American Tract Society have recently held cor- dence with the secretaries of various missionary ies, for the purpose of ascertaining what are the , and what the probable benefits to be rendered tracts, &c., at the various missionary stations; and result is that at their stated meeting, Dec. 20th, voted to appropriate $30,000 to be expended by rious American missions in different parts of the ; nearly 15,000 of which is to be applied in dif- parts of India.

Election Sermon.—The Legislature of this Com- lth, which met at the State House, last Wednes- ister having passed through the usual forms of nization, proceeded, with the Governor, Lieut. nor, and Council, to the Old South Church, appropriate religious services were performed. ermon, by Rev. E. S. Gannett of this city, on relation of religion and politics," was one of nuon excellence.

OUR CONGREGATIONS.

[From the Monthly Miscellany.]

he new year finds our congregations generally in eperous state; with an increase, so far as observa- nables us to judge, of both numerical and spiritual . The religious societies in this city professing ith have grown in strength within the last year. Hollis Street Society present an exception to emark—and we know not that even here there ins een growth rather than decrease—the controversy h is still waged between the Pastor with his ds, and the Proprietors who are opposed to his nuance with them, affords a sufficient explanation. e Result of the Ecclesiastical Council having been able to neither of the parties that invited their action, the case, as we understand, will be carried be- fore the civil Courts by a suit on the part of the pastor for his salary. The Purchase Street Society have just given Mr. J. I. T. Coolidge a unanimous call to be- come their minister, with every prospect of his gather- ering a large and earnest congregation. Rev. J. F. Clarke's Society has been constantly receiving acces- sions, while its members cultivate among themselves the closest sympathies, and it may now be considered one of the established congregations of our city. Of the increase of the Bulfinch Street Society we have cited conclusive proof in our notice of Mr Gray's Ser- mon. The pastor of the New North Church has signi- fied to his people his readiness to accept a colleague as soon as they shall find one whom they would desire to place in that connexion. The Ministry-at-large-con- tinues its useful labors, and its chapels are well atten- ded. Many of our people discover a more lively inter- est in religion, and a disposition to use the means of improvement which are furnished by social religious meetings. On the whole, we hope there is progress, and not declension. If there be less of union than a few years ago, there is more of emulation to reach the Christian standard. Diversity of opinion has quicken- ed activity of mind, and new views have induced a more careful examination of the nature and grounds of Christian faith.

The congregations in other places, we also believe, present a favorable appearance. Changes have taken place in the ministry, from what may now be called the habit of the times; but the ministers have found other scenes of labor, and the congregations have attained or are seeking other pastors. Mr Farley has exchanged Providence R. I. for Brooklyn N. Y.; Mr Osgood, Nashua N. H. for Providence; Mr Sewall, Danvers for East Lexington, for the winter. Dr Dewey has gone to Europe for two years, and his congregation are looking for a colleague pastor. The Societies in Rochester N. Y. and Cincinnati, O. are anxious to obtain ministers, while many towns wish for preachers to visit them for a season. Let us 'thank God and take courage.'

OBITUARIES.

For the Register and Observer.

HARRISON G. O. PHIPPS.

Died, in this city, on Monday Dec. 27th, Harrison G. O. Phipps, Pastor of the Unitarian Church and So- ciety in Cohasset, aged 30.

Are we not too apt to arraign the decrees of Provi- dence and to say querulously, 'How strange and incom- prehensible are the ways of God! see the wicked flour- ishing in life and health, and behold the good cut down in the strength of their youth and usefulness.' But should not this speak to us of the love of the All- merciful? He will not cut down the wicked in their sins. 'Merciful men are taken away, none considering that the righteous is taken away from the evil to come.' Time is spared to the sinner for repentance whilst the holy and just man hears the welcome summons, 'Come, ye blessed of my Father, enter ye into the joy of your Lord.'

Should we thus complain, had we Christian views of life and death? We consider birth a cause for re- joicing, and such it is—and is not death (the death of the righteous) birth into a world of purer joy and more perfect knowledge—into a closer communion with God and 'the spirits of the just made perfect?'

Such were the views of him whose departure occa- sions these remarks. Mr. Phipps was a graduate of Harvard, and was settled in Cohassett November 1835, a few months after leaving the Divinity School. Like a faithful shepherd, he has watched over his flock, daily and hourly devoting all the best energies of his nature to their intellectual and spiritual well-being—and ren- dering religion attractive by his affectionate cheerful- ness—his unwavering and all-sustaining faith. In the great moral movements of the day, he had a warm and heart-felt interest—particularly in the temperance re- form, in which as President of a Temperance Society he has been very active and zealous. He did not for- get the injunction of our Savior, 'Feed my lambs,' and the loving reverence of the children of his parish is the best assurance of his faithfulness. During the wander- ings of delirium, his people were never forgotten. His exhortations were solemn and touching, his prayers for them were earnest, coherent, and deeply affecting; and when his attendants would seek to hush him, he would exclaim 'who shall hinder me from speaking; whilst I have breath, will I preach the Gospel of our Lord Jesus Christ.'

But eighteen months a husband, (in which time was condensed more unalloyed happiness than falls to the lot of many in a long life) he has for the last seven weeks been separated from his wife, each bound upon the bed of suffering from which they could not be re- moved; and though under the same roof, each unable to hear the soothing voice of the other, to be gladdened by the smile of love, to be eased by the tender hand and the thousand suggestions for the comfort of the suffering, prompted by the loving heart—but thanks be to God who giveth us the victory through our Lord Je- sus Christ, the sting of death is removed and the afflic- ted are enabled to say, 'The cup which my Father gives me, shall I not drink it?' 'Thy will be Done'

Dec. 29th, 1841. T.

For the Register and Observer.

MRS. SUSAN R. PAGE.

On the morning of Jan. 1st, Mrs. Susan R., wife of Mr. John A. Page, aged 29 years.

To my departed friend death had been stript of its terrors, she felt that to die was but to lay aside her garments that her soul might rise to heaven. To the hour of her departure, she spoke of her faith in God's holy promises with feelings of unmingled pleasure, she bowed with holy submission to her Father's will, and welcomed the messenger he had sent to apprise her that soon she must close her eyes on all the objects she had loved on earth, as a friend who brought her passport from Earth to Heaven. She hath well done the work which she was called into being to perform. She hath left a bright and beautiful example for all to imitate. Those who knew her, knew her but to love her, and remember her now that she hath gone to dwell with her Father God, as a treasure laid up in heaven.

P. D.

JOHN VAUGHAN.

This venerable man died in Philadelphia, on the 30th ult. He was a native of England but had lived in this country about sixty-five years. The Philadelphia Gazette says:

'He was personally and intimately acquainted with most of the great men of our revolution—Washington, Adams, Jefferson, Franklin and others—and was uni- versally known for his active benevolence, purity of life, and intelligence. He will be long remembered, and his place in society, we fear, will never be sup- plied.'

The Philadelphia North American gives an account of the funeral ceremonies, which took place on Sun- day.

'A silver plate, on the coffin, contained the follow- ing inscription:—

JOHN VAUGHAN,
Born in London, January 25th, 1756.
Died in Philadelphia, December 30th, 1841.

At ten o'clock the procession moved from the Hall of the Philosophical Society, on Independence-square, to Chesnut street, in the following order:—

Carriers with the Corpse.
Pall Bearers—Judge Hopkinson, Hon. Samuel Breck and others.
Clergy.
Family and friends of the deceased.
Members of the Philosophical Society.
Members of the Athenæum.
St. George's Society.
Members of the Pennsylvania Institution for the Blind.
Members of the Pennsylvania Institution for the Deaf and Dumb.
Historical Society.
Chamber of Commerce.
Various other Societies and citizens generally.

The line moved up Chesnut street to 10th, down 10th to the Unitarian Church. The plaintive notes of the Organ, as the long cortege slowly entered the church, were calculated to soften the feelings of the multitude who were assembled on the occasion. The pulpit was shrouded in mourning, from which the Rev Mr Ware read portions of the New Testament appropri- ate to the occasion. An anthem was sung well suited to the solemnity of the occasion, after which the Rev Mr Furness, who had risen from his sick bed for the occasion, delivered an appropriate, chaste and feeling address.

GENERAL INTELLIGENCE.

CONGRESS.—*Senate, Dec.* 22.—The subject of captured slaves by British authorities, on the high seas, was brought up, and the case of the Creole allu- ded to.

House.—*Dec.* 22.—The franking privilege, and several subjects of minior consequences were at- tended to, but the principal topic was the reference of the protection and tariff question.

The 'board of exchequer' has made its ap- pearance, says a Washington Correspondent:—'The plan is ably drawn out and explained in the report accompanying the bill. It is plainly dis- cernible, I think, that a certain great man, who shall be nameless, has had a finger in this thing. His impress is to be seen upon it every where. I am poorly able to judge what will be its fate, but if I were compelled to predict, I should say that, with modifications, perhaps it will pass. But in truth, nobody at this stage of proceedings can tell much about it.'

Senate.—*Dec.* 23.—A resolution was adopted, submitted by Mr. Benton, calling on the Secretary of the Treasury for a statement of the imports and exports of Gold and Silver; also the Annual Coin- age at the Mint and its branches.

Mr. Linn introduced a bill to erect a Hospital in Washington city.

Both Houses adjourned over Christmas, to Mon- day.

House.—Thursday, Dec. 23.—The subjects of most importance brought up this day, were, the extension of the loan of 1841, and the proposal of adding thereto five million dollars.—Mr Atherton of N. H., and Mr Arnold of Tennessee, addressed the House, on the subject of the tariff.

Senate.—*Dec.* 27.—The President laid before the Senate, a report from the Treasury Department, in compliance with a resolution of the Senate, of the 23d inst. showing the amount of exports and imports for the year ending September 30th, 1841, as follows: IMPORTS, merchandize free of duty $64,785,446; paying duty $59,381,934 amount- ing in total to $124,167,333: EXPORTS, foreign merchandize free of duty $10,798,451; paying duty $4,303,175; domestic produce $106,059,- 685, making the total exports $121,161,811, which is less than the imports by near three million dollars.

Mr Benton introduced a bill for the suspension of the operation of the Bankrupt law till July. He denounced the law as bad, as did also Mr Calhoun and Mr Wright.

House.—The tariff question was again brought up. The House was addressed by Mr Weller, also by Mr C. H. Williams of Tennessee, and Mr Hud- son of Mass.

Senate.—*Dec.* 28.—Mr Clay gave notice that he would to-morrow introduce joint resolutions amendatory of the Constitution of the United States: to restrict and limit the Veto power; to appoint the Secretary of the Treasury by Congress; and to prevent Members of Congress from accept- ing any appointment from the Executive during the term for which they are elected.

A discussion ensued on the proposition of Mr. Benton to suspend the operation of the Bankrupt Law. A motion to lay it on the table was nega- tived.

In the House the Tariff question was resumed, and Mr Hudson concluded his speech.

Referring to the tariff question the Congregational Observer says:—

The speaking upon it thus far, although of con- siderable variety, and pretty good, has not been of the highest order; the sturdiest combitants appear- ing to reserve their strength for the struggle upon the main question. When that comes—when the compromise act comes to be stirred and overhauled, there will be a sharp, and pungent, and eloquent debate, upon the floor of Congress, and New England having an immense stake in the issue, will anxiously turn her eyes hitherward. I do not know but that in justice I should have made one exception, when as above I characterized most of the speaking hitherto as tame. The speech of Mr. T. F. Marshall, of Kentucky, the highly gifted, but erratic representative from Mr Clay's own dis- trict, and delivered on Wednesday, was certainly a most extraordinary effort—brilliant and affective. It was a masterly defence of the protective system in general, and the Yankees in particular.

In the Senate on the 29th, but little business of importance was transacted.

On the 30th Mr Mangum, of S. C. spoke with great animation against the proposed plan of a Board of Exchequer.

In the House Mr. Winthrop of Massachusetts ad- dressed the House, at length, and with great ability, on the subject of the tariff.

Both Houses adjourned over New Year's day.

Families of Congressmen—We have seen it stated that more than One hundred members of Con- gress have their families with them this year. The Boston Journal considers it a good omen. It says The Lords of creation' never act less like brutes and more like men, than when subjected to female influence. The National Intelligencer says: 'What this unusual attendance of the fairer part of creation portends, we cannot certainly say; but for ourselves we are disposed to hail it, like the rainbow that spans the heavens with its beauteous arch, as the promise and the pledge of a brighter and serener day.'

The Right of Search.—The President's Message was accompanied by documents containing the corres- pondence between Lord Palmerston, the late English Minister for foreign affairs, and Mr. Stevenson, Amer- ican Minister to England, on the subject of the late in- stances in which American vessels have been searched by English vessels, from suspicion of their being en- gaged in the slave trade. The letters are nine in num- ber. We give the substance of them as we find it in the Old Colony Memorial.

"Lord Palmerston admits that the search of Amer- ican vessels is irregular—but in several of the first in- stances which occurred, he pleads the provisions of a special agreement between the commanding officers of the British vessels on the African coast, and Com. Payne, of the U. States, for searching and detaining ships found trading in slaves. Subsequently Lord P. alleges that the sole intention of British vessels in searching, was to ascertain whether the vessel really had a right to the colors under which she was sailing—the search extending only to the papers, to which he is sure the U. S. Government cannot object. This dis- tinction between the right of search and the right of visit- ation, Mr. Stevenson promptly denies, in his letter to Lord Aberdeen, Lord P.'s successor. He contends that public law secures to the vessels of all nations in time of peace, exemption from every species of inter- ruption, as well as detention; that the slave trade is not piracy by the law of nations. Lord Aberdeen replies that the fact that the slave trade is carried on by ships of other nations under the American flag, justifies the examination of suspected vessels. He renounces all right to visit and search American vessels, and con- tends that it is not as American vessels that they are visited. This has been the custom for a long time, of all nations; and Great Britain claims no right which she is not willing to grant. The reply of Mr. Steven- son reiterates his former position, and makes the deci- sive intimation that the continuance of these searches would necessarily lead to unhappy consequences."

Treasury Report.—The Secretary of the Treas- ury, in a letter transmitting a Report on the state of the Finances, alludes to the subject of the re-ad- justment of the Tariff, and in the course of his re- marks he says:—

'Nothing is more established by our experience, and the experience of other nations, than that the augmentation of the duties does not augment, in an equal degree, the cost of the article to the consum- er. In many cases it appears not to increase that cost at all. Very often the price to the consumer is kept down, notwithstanding an increase of du- ties, partly by the greater supply of the home pro- duction, and partly by the reduction of the price in foreign market. It is believed, indeed, that there have been cases in which the joint operation of the two causes has occasioned prices to fall lower than they were before the increase of duties was laid.'

Again he says:—

So long as the policy of other countries shall continue to exclude the products of our agriculture from their ports, and thus deny to us the advan- tage of a fair reciprocity in trade, it would appear to be equally the dictate of policy and of justice to our people to secure to them, as far as may be reasonably and properly done, a market of con- sumption for their produce in their own country.

In relation to the revenue and expenditure of the country, it appears from the Report that

The balance in the Treasury on January 1st 1841, was $987,345

The receipts for the three first quar- ters of the year 23,467,072

Estimates per fourth quarter 6,943,095

Making a total for the year of $31,397,512

The expenditures for the three first quarters of the year 24,734,346

Estimates for the fourth 7,290,723

Making a total of $32,025,070

Leaving a deficit of 627,557

The Tariff.—The Atlas gives the following notes from Tallmadge's Address, and calls them 'Facts for the Curious.'

'The Revenue derived in Europe, on American Tobacco, is upwards of $30,000,000. The cost of which, here, is $7,000,000, England, alone, charges upwards of $17,000,000 on 18,000 hogs- heads of our Tobacco.

The duty on Rice is 15s sterling, being more than one hundred per cent. on the cost.

Flour is, in ordinary times, subjected to a prohibi- tory duty.

Salted Pork pays $6 per bbl. about its present price in this country.

Lumber is subjected to a prohibitory duty.

Every article of American Manufactures is met by prohibitory duties.

Even Cotton pays 2s 11d per cwt. and, as soon as she has succeeded in getting her India plantations to produce the requisite supply, American Cotton will be met with a prohibitory duty. Five years, it is confidently predicted, will bring about this (to them) desirable end. India will drive the Cotton and Rice planter from her ports, as she did the producers of Indigo.

The cost of production in India is nothing, as compared with even that of slave labor Manilla Sugar is now selling in Boston, after paying duty at 3-4 cents, per lb.

MASSACHUSETTS LEGISLATURE.

The Legislature of this State assembled at the State House on Wednesday. The Senate was or- ganized by the election of Hon. Josiah Quincy, Jr. as President, and Mr. Charles Calhoun as Clerk.

In the House Hon. Thomas H. Kinnicut of Wor- cester, was elected Speaker, and Luther S. Cush- ing Clerk.

The usual oaths having been administered to the members of the two branches, and Joint committees appointed to examine and count the votes for Gov- ernor and Lieut. Governor, the two branches, with the Governor and Executive Council proceeded to the Old South Church, to attend public worship. The services there were conducted by Rev. Mr. Gannett, of this city, whose excellent sermon is re- ferred to in another part of this day's paper.

Senate.—*Jan.* 6.—The session of the Senate, this day was occupied by discussions in regard to the return of votes for Senators from Ashby. An order was passed that the Committee be authorised to send for persons and papers, and to take legal testimony as to the facts of the election.

House.—*Jan.* 6.—A Committee on rules and or- ders was appointed. Monitors were appointed. The House proceeded to the election of Sergeant at Arms. The number of votes cast was 280, of which Benj. Stevens had 271 and was elected.

The use of the Hall was granted to the members on Tuesday evenings, through the session for Agri- cultural discussions.

The House proceeded to the election of a Chap- lain. Ten persons were voted for. The two high- est candidates were Rev. R. C. Waterston, 113 votes, and Rev. E. H. Chapin, 77 votes. There being no choice, it was moved and passed that the two highest candidates be appointed the Chaplains, to officiate alternately for the session. No other business was transacted.

City Government.—The organization of the Gov- ernment of this city took place at the City Hall, on Monday morning. In Convention prayer was offered by Rev E. S. Gannett. Chief Justice Shaw administi- tered the Oaths of Office to the Mayor, and the Mayor administered the Oaths to the Alderman and members of the Common Council. An appropriate address was then delivered by the Mayor, from which we purposed to have taken extracts, but we have not room this week.

Railroad Celebration—We spoke, last week of the opening of The Great Western Rail-road be- tween Boston and Albany, and of the entertainment of the city authorites and other inhabitants of those and other neighboring places, in each of the respect- ive cities. The Springfield Republican, speaking of the ocasion says:

Several incidents may be mentioned here, illus- trative not onlyof the speed of rail-road traveling, but of the rail-road speed of manufacturing. Some of the New Bedford Gentlemen carried with them some spermaceti candles, made on Monday morning at that place, which were lighted on the evening of the saneday in Albany—the distance between the two places being 255 miles. The Albanians followed the example by taking some manufactured in their City on Wednesday morning, with them, to Boston, to furnish light in the evening. The train of Wednesday, also brought a barrel of WHEAT from Canandaigua, 369 miles from this town' which was in the sheaf on Monday, contained in a barrel what was in a living tree on the same day. By the same train came likewise a barrel of SALT, that was manufactured on Monday at Syracuse, 250 miles west of here. Both barrels were detained on the way 27 hours.

*** The Treasurer of the Evangelical Missionary Society acknowledges the receipt of forty dollars from the Ladies of the Rev. Alonzo Hill's Society in Wor- cester.

Also, of ten dollars from Mr E., a friend to the ob- jects of the Society.

UNION PASTORAL ASSOCIATION.

The next meeting will be held at Rev. E. Peabody's, in New Bedford, on Tuesday, Jan 11, at 11 o'clock.

SAM'L OSGOOD, *Secretary.*

FRANKLIN EVANGELICAL ASSOCIATION.

The members of this Association are hereby notified that their next meeting will be on Monday, Jan. 10, in Northfield. BY ORDER OF THE SCRIBE.

MARRIAGES.

In Sterling, Dec. 1st, by Rev. David Fosdick, Mr J. S. Buttrick to Miss Elizabeth Richardson.

In this city, Luther C. Pitcher, of Saco, to Miss Frances E. Brazier, of Boston.

On Thursday evening last, Mr John Brown, of the firm of R. M. Clark & Co. to Miss Sarah A. Baldwin, both of Boston.

In Charlestown, on Sunday evening, 2d inst., Mr David F. Lord to Miss Mary Hall, both of this city.

In Salem, 30th ult. Benjamin Cox, Jr. MD. to Mrs. Sarah A. Daland.

In New Orleans, Nov. 27, by Rev Mr. Wheaton, Joseph Sill, late of St. Thomas, W. I., to Margarette W. Stuart, of Boston.

In this city, on Thursday evening by Rev Mr Gray, Mr John S. Farlow, to Miss Nancy W. Blanchard;—Mr William K. Towle, to Miss Elizabeth Calder.

On Sunday last, at the Bulfinch street Church by the Rev Mr Gray, Mr Anthony Crosby, to Miss Abby G. Lincoln.

In Walpole, on Thursday evening, by Rev Mr Mer- rick. William R. Clark, Esq. to Miss Louisa A., daughter of Harmon Guild, Esq. of W.

DEATHS.

In this city, Dec. 31, from the effects of a fall on the 1st ult., Capt. James Adams, 83, a revolutionary pensioner.

In Oregon City, Ill., on the 6th inst., Mrs. Mary, wife of Wm. Fuller, Esq. and youngest daughter of late Rev. N. H. Fletcher, formerly of Kennebunk, Me., aged 28 years.

In Roxbury, Jan 2, Mr John Wyman, 73.

In Newton, Jan. 5, Mr Lowell, Branch Pilot, of Bos- ton.

In Chelsea, 27th inst. Miss Caroline Louisa Win- slow, 17 daughter of the late Mrs Sarah S. Winslow.

In Mansfield, 28th inst, Maj Elkanah Bates, 63.

In Leominster, Dec. 29, Capt Calvin Hale, 80, a soldier of the revolution.

In Brentwood, November 9, Mary, widow of the late Rev Ebenezer Flint, and daughter of Dea Ezra Kendall, of Tewksbury, Massachusetts, 72.

In Jaffrey, N. H. 24th inst, Dr Luke Howe, an eminent physician and President of the N. H. Medical Society, 50.

ON THE first day of January was commenced, a new Volume of the Monthly Miscellany of Religion and Letters. Edited by Rev Ezra S. Gannett.

Contents of the January number.

To our readers.

The Ministry, the Truth, the Spirit, a Sermon by Rev J. W. Thompson of Salem.

Some Notices of an early New England Minister.

Thoughts and Sketches of Country Life.

On the Change which the Gospel makes in one's Purpose of Life.

Protracted Ministries in Massachusetts.

What has the year left undone?

Notices of Recent Publications.

Intelligence, &c, &c, &c.

The Miscellany is published in monthly numbers of sixty octavo pages each, and contains every month a Sermon, numerous Original Articles, and a complete record of Intelligence, both Foreign and Domestic, re- lating to the denomination.

The present No, being the first of a new volume, a good opportunity is offered for new subscribers to com- mence. WM. CROSBY & CO., Publisher, 118 Washington st. jan 8

BIBLES AND TESTAMENTS.—Velvet Bible, Oxford edition, richly bound in velvet, gilt clasps, gilt edges, etc.; Oxford Bibles, all sizes and prices, richly bound, with and without clasps; Family Bibles, in rich binding; Testaments, large type, with the Psalms; Bibles and Testaments, every style and price; Jenk's Comprehensive Commentary, 6 vols. calf; En- cyclopædia of Religious Knowledge, calf; Prayer Books, all sizes, styles and prices; Townsend's Bi- ble, arranged in historical and chronological order, with notes, etc, 2 vols, royal 8vo, cloth, sheep and calf binding.

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PRESENTS.

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SAMUEL H. WALLEY, Jr. Treasurer. dec 14 3t

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REMOVAL.

CURRIER & TROTT have removed to that well known store on the corner of Milk street, formerly kept by Davis

POETRY.

For the Register and Observer.

Messrs. Editors :—The inclosed lines, from the Hingham Patriot, seem to me worthy of a place in the Christian Register.

Yours very respectfully,

'Graves are but mountain-peaks of a new and distant world.'—JEAN PAUL.

Beautiful, most beautiful this thought,—it
Thrills my heart with rapture, and fills my eyes
With tears of holy joy,—such tears, perhaps,
As angels love to shed.

O, Faith !—why is
Thy wing so weak, so cumbered with vile clay ?
Why, as I oft have wept and watched and prayed,
To keep the loved ones from the grasp of death,—
As I have shrunk to see the cold clod pressed
On the heart that cherished my first being,—
As I have wandered in the home of Death,
And poured my bitterest tears upon the
Relentless sod, has thy sweet voice been still,
Or breathed so faintly that its utterance
Had not the power to soothe and heal my grief ?
Why thy sight so dim, it may not discern
The glorious words, which Genius reads on
Every thing around ?

Come with thy twin sister
Hope, and we now will walk amid the graves,—
Not to weep that dust is gathered unto
Dust, nor yet to shudder, and feel despair
At heart, that here the whole vast family
Of man, must come to sleep their 'last, long sleep,'—
But, rising these hill-tops of a better
Land, plume the weary wing, and catch new strength;
To roar away, and walk among the stars,
And hear the song of seraphim, and gaze
On angel faces, which once smiled on us
Below ;—and with these blessed visions cheer
My soul, and nerve me too, to tread unsearched
The thorny path, to do, endure and trust,
That when the struggle's over, my tried soul,
May, through the portals of the grave ascend,
To bask in light around the throne of God.

Hingham, Dec. 1841.

For the Register and Observer.

SYMPATHY.

We live in many lives. There cometh hours
When soft and pleading voices meet our ear,
And the deep tones of all confiding love,
Call on our spirits for the needful aid,
Which we in silent weakness must deny !
And eyes look on us with beseeching gaze,
And speak a language holier far than words,
Which we must answer with the dewy lash,
And half averted look—with aching heart;
And ours there are, when, like the temple reared
On Zion's holy hill, against whose front
Tempests had spent and wasted mighty strength,
We stand secure and strong to meet the blast,
And calmly wait its coming. We may fall,
But the beloved and cherished still shall rest,
And smile in joyousness. Then we bow
Like the slight reed before the passing breeze,
And kiss the dust in weakness and in fear,
For the long-loved are stricken, and the blow
Leaving them helpless, with redoubled power,
Visits our hearts.—Hear ye the harp
Giving unearthly music to the breath
Of the blue arching Heaven ! Its frails strings
Tremble and answer to the unseen hand
That wakes its floods of song, and fill the air
With such a strain, we deem an angel choir
Heareth our prayer, and on the verge of heaven
With the soul's language, bend in joy and love
And whisper of their homes among the bowers
Hung o'er with flowers which change but never fade—
A home, resplendent with the smile of God !
Our spirits are but harps of countless strings,
So finely tuned that e'en the slightest touch,
Calls forth melodious airs or discord harsh.
It's strange that they who sweep with fingers rude
This unseen instrument, should start to hear
The strange wild sound they waked with careless hand,
Oh! how the heart is wrung, when, one by one
They who could read the tablets of our souls,
Themselves are sealed unto all mortal view,
And led away by angels, breaking some
Of those fine chords which in the spirit's cell
Tuneless and broken lie. When they shall call
From their unclosed homes, and bid me come,
There may I rest by find a golden harp—
No shattered string, none tuneless.

Boston, Mass. IONE.

MISCELLANEOUS.

For the Register and Observer.

A TRIP TO THE INTERIOR OF NEW YORK.

Rochester, N. Y., 10 Dec., 1841.

When I left Boston, my friend, I promised to send you some account of our doings here and of my ways hither, to help fill out those columns which, weekly, you and your associate must fill. Seneca says, 'I much marvel that many men care to read what one man tells of the fortunes of his journey; and sometimes I set it down to an idle curiosity, yet more to a native kindliness of the human heart that doth enough love one of its own to follow him over mountains.' Not doubting that there is as much native kindliness in your readers as lived in the hearts of the old Romans and Heathen, I will tell you and them in a plain way what I have seen in coming here; and how, as in a night, this large and beautiful city has grown up; and how, especially, the seeds of our precious faith have been sown here and a Church embodied and a congregation of our friends gathered in harmony and side by side with all the denominations into which Christians are divided.

I was fortunate in having the company of one of our most intelligent young merchants form Boston, who was familiar with this section of the country. Our forenoon ride on the Western Rail Road took us to Springfield, about a hundred miles; and in the afternoon, we passed the Berkshire mountains and through the wild and romantic scenery of the Western part of our State, which, since the opening of the Rail Road, has been so much commended, but of which a description must convey but an imperfect idea. Through Pittsfield, we reached the State line at West Stockbridge at 4 o'clock; passed into New York State and left the cars at Chatham, twenty two miles, South East from Albany. A short link in the Western Rail Road not yet completed, we had here our choice, either to go in the Cars to Hudson and so go up the North River to Albany before morning, or take Stages at Chatham to reach Albany at 9 the same evening. The latter route we had chosen. And as this course is a favorite one, let me add a caution to those who may come after, that 'each one be thoroughly persuaded in his own mind' before he leaves the Cars, that Stages will be in waiting, as promised, to take him onward. Having alighted with our baggage, and seen the Cars whirled from us towards Hudson, we learned to our surprise, that the Stages by some strange accident, were not there. Some twenty of us, Albany passengers, accordingly took refuge in a Couutry Inn, in the vicinity of Kinderhook, the residence of the Ex-President, there to wait as most patiently we might the arrival of Stages at a late hour from Hartford and abide the prospect of a sleepless night over the rough roads of Union and Nassau. The Agent of Harnden's Express kindly offered to my companion and me seats in his light carriage to Albany. My friend, less encumbered with baggage than myself, and earnest to be in the city in the evening, accepted the offer, while I waited at the Inn to rejoin him in the morning and go Westward. Our landlord, I have learned, was under obligations in the failure of the regular Stages, to have sent us, directly on. But of this fact we were not apprised; and I could not but admire the ingenuity of the man who, without telling us before we had lost the Cars, that no immediate conveyance was at hand, had thus contrived to gather a large party about *his* supper table who might otherwise have been regaled in Albany at the Eagle or American.

A Jury was in Session at the Inn and only one room was assigned us wherein to pass away the evening. It afforded me no little entertainment to observe the different tempers in which our triffling inconvenience was borne by the adult portion of the party, while the children, tired little things, stretched themselves out upon the carpeted floor and slept soundly, as if not caring whether we reached Albany that night or never.

But the heavy mail Stage came up at 10 o'clock; and, with an unusual load of passengers and baggage, we were shortly on our way. We rode, all night, at the rate of three miles an hour, tedious enough, after having all day ridden at the rate of twenty. Occasionally the driver would open the door and rouse us from the poor apology for sleep into which we had fallen with the very uninteresting remark, that 'he *could* drive us down this hill if we were a mind to, but he did not believe the team could hold the load.' And then the ladies would entreat that the gentlemen should get out; and while we walked in the chilly night down the steep descents, the driver, drawing a large rail from the fence and running it betwen the spokes of the front wheels of his coach to prevent them from revolving, safely took down the remainder of his charge. At 5 in the morning we reached Greenbush, on the East side of the Hudson River, directly opposite Albany, and here waited a couple of hours till the Steam Ferry-Boat came across. The tall spires, the Capitol and City Hall, the Exchange and State Hall and the clustering buildings of the City were lighting up with the early rays of a lovely morning, and presented an imposing appearance, viewed on their sloping descent from the opposite side. Tired and sleepy I rejoined my friend who meanwhile had enjoyed a comfortable night's rest at one of the excellent Houses for which Albany is distinguished, and with a couple of hours yet left before the Cars should take us on to Utica.

After breakfast, we were driven through several of the principal streets to the Depot, having thus an opportunity to see some of the fine Churches, public and private buildings of marble, of light and dark stone and of brick. Our Cars were drawn out of the city by horses to the foot of an ascent of eighty two feet, towards Schenectady. Here, by a rope attached to them, we were drawn rapidly up by a steam engine placed in a house on the summit. Then a locomotive took us to Schenectady, 16 miles from Albany, which we entered by passing down a greater descent than the elevation we had before climbed and by the same means. Had the rope which held us, (no thread by the way,) parted, I leave you to imagine the course, or curve which our train might have described. Passing down, we drew up, on rails by our side heavy cars of stone which served as ballast.

Schenectady is an ancient Dutch Town and the Seat of Union College, which, built of grey stone and pleasantly enough located, we left on our right as we entered. Our stop was short and our course Westward, eighty miles to Utica through the rich valley of the Mohawk. The great Erie Canal from Lake Erie to Albany ran along the River on the South side; our Rail Road on the opposite bank. And with the beautiful River between us, and with the scenery of the whole, varying from steep wild rocks and rugged cliffs, to gently sloping hills and broad fields and forests, a most interesting view was before us through the day. We stopped occasionally to replenish the engine, to take and discharge passengers, &c., at the different towns on the valley. At one of these, 'Little Falls,' is presented a series of beautiful cascades. The waters of the Mohawk here flow through a most wild and rocky region; and with ragged ledges towering by their side, fall, waving and foaming over successive layers; while through a marble aqueduct, the Canal is made to pursue its even course and the River is crossed by a handsome bridge, and the Court House and Churches, Factories and numerous buildings of the Town cluster on either side. I recollect this place, both for the unwonted beauty of its scenery and because in addition to the cakes and apples, nuts and candy, which at every stopping place, are held up for sale at the Car-windows by children, these young merchants, here asked us to buy their 'diamonds.' These are most beautiful specimens of the Quartz Crystals which are dug out by the children from the neighboring cliff, and sold according to their size, for sixpence, or a shilling or more. Some of these I have; the most pure and perfect I ever saw, and the unwary eye might pronounce them the precious diamond.

At 4 o'clock we reached Utica, a flourishing City, and stopped for dinner. The celebrated Trenton Falls are situated fourteen miles to the North of this; and at Trenton there is a Unitarian Society under the care of Rev. E. Buckingham. Thence we hastened on to Syracuse, between fifty and sixty miles from Utica, by the classically named Towns of 'Rome,' 'Verona,' 'Canastola,' and 'Manlius;' and were there at 9 for supper. Syracuse affords another evidence of the rapid growth of this Western country. It has attained its present importance in population and trade since the completion of the great Erie Canal. And here, that is joined by the Oswego Canal, running South East from Lake Ontario, which, touching the Salt Springs at Salina, a mile or two from Syracuse, increases the trade at the latter place. I was informed there are eighty separate manufactories of salt at Salina, the Salt Springs flowing from deep beds of slate. At Syracuse we have a flourishing Society under Rev. Mr. Storer, and I hear all good things of his labors and success. The ride from Syracuse to Auburn was short, about twenty miles, by the pretty Lake of Onondaga. At Auburn, a place of some seven or eight thousand inhabitants, the celebrated State Prison is located. Passing in the night, I had no opportunity of seeing it, but was told that it was of dark stone, erected on three sides of a square, the centre building 276 feet and the others 242 feet long, crowned by a cupola and Gothic ornaments and the whole surrounded by a high wall. There is also at Auburn a Theological Institution; and the Churches, Court House, public and private houses and stores are mostly new and showy. Leaving Auburn for Rochester, still eighty miles West, we crossed Cayuga Lake, one of the many beautiful Lakes which nature has so lavished on this section of our country. Its waters are clear and bright, extending forty miles in length, and in width from one to four miles,—perhaps one mile where our Cars passed over it on their narrow bridge with no railing by the side. Then the Towns of Waterloo and Seneca Falls received us. The Falls on Seneca River are here forty seven feet, soaring and foaming over their rocky bed, while the fair Seneca Lake, about as large as Cayuga, lies in quiet beauty near. Its waters, like those of Cayuga, are quite transparent, very deep, and I was told, never frozen. Seneca and Geneva the Seat of a College, on its picturesque banks are lovely places, ornamented with beautiful gardens and country seats. The whole country from here to Canandaigua and thence to Rochester is richly cultivated and studded with pretty villages and with forests of various woods. Canandaigua Lake is smaller than Cayuga and Seneca, being only fourteen miles in length. At six o'clock on the morning of the third day after leaving Boston, having ridden through the night in the well-warmed and lighted Cars, we came in sight of this goodly city of Rochester, its towers and spires first rising on our view and then the sparkling waters of the noble Genessee which flows North, through the city. The city is built on both sides of the River which we crossed on a bridge, and came to rest in the Depot, five hundred miles, in less than forty eight hours with all our delay, from the Depot on our own Lincoln and Beach streets at Roston.

And now more remains to be spoken, but it is late and this letter is long. And so a notice of the history and appearancce of this place and of Lake Ontario near which is its Port, and of the Erie Canal, and of the noble new aqueduct the pride of the city, now in process of completion, to take Erie's waters over the Genessee, and of the Genessee Falls, second only to Niagara, over which the foolish Sam Patch twice leaped and found in their dark waters his grave,—and of the many flour mills, and of the state of religion and letters here and of our own Society in particular, and further, of the winter scenery at Niagara Falls, must it not all be recorded in another Epistle to be presently forwarded, if peradventure your own and your readers' patience has not tired? So now Good Night! and believe me, yours very truly, F. A. W.

For the Register and Observer.

A RAMBLE IN NORTH WALES. NO. II.

[From our English Correspondent.]

The manners and customs of the Welsh people are in some respects different from their neighbors, the English; the females are generally more masculine; at least, they appear so, partly perhaps from the circumstance of their wearing hats, like men, and from their very inharmonious language. Their weddings and funerals are differently conducted from ours. The usual preparations for a wedding are, brewing good ale, and providing a quantity of tobacco with pipes; the harp and fiddle are requisite, as eating, drinking, smoking and dancing, form the pleasures of a wedding party. On the evening previous to the wedding, the bride elect, accompanied by her friend, who is to officiate as bride's maid, goes through the neighborhood in which she resides, and gives a genetal invitation to men, women and children, to the wedding. Every visitor makes a present to the bride, and twenty or thirty pounds are generally collected clear of all expenses.

On the evening previous to a funeral, the parish clerk goes to the house of the deceased, and reads prayers to the people assembled, after which, hymns are sung; at the meeting previously to the removal of the corpse, cakes, hot-spiced ale, with pipes and tobacco, are given to the company. At the Church, the minister has a plate by his side, into which all are expected to drop a piece of money; this is the clergyman's fee; he counts the sum over, tells what has been collected, and the larger the offering, the more respect is shown to the memory of the dead. After all is over, the clerk holds his spade at the head of the grave, and similar but smaller offerings are made to him.

One custom more I will notice, because it is the best. The natives, as soon as they are prepared to take a bath, kneel down upon their knees and say the Lord's Prayer previously to entering the water; forty or fifty children may sometimes be seen on their kneas at the same moment, engaged in this laudable practice.

Having satisfied our curiosity as far as respected the city and its immediate vicinity, we determined on a walk to Beaumaris, by way of the bridge. We could have visited this very pretty watering place without walking, as we did, on a warm day, seven miles for that perpose; by the ferry, it is but three miles across, but the stream is rapid, and the boats are small, so the longer route was taken, and from the high gratification which was afforded, there was not the slightest reason to repent of the choice. We had first to walk to the beautiful bridge, which is said to be one of the most consummate works of art in the world, alike creditable to the skilful architect who planned it, and to those who carried his plans into execution. This bridge connects the island of Anglesea with Carnarvanshire; and facilitates the carrying of the Dublin mails by way of Holy head, to London. It is about a quarter of a mile long; it has four arches on the Anglesea, and three on the Carnarvanshire side of the strait; next to the outermost of these, on each side, is the main pier, which rises in a pyramidical form to a considerable height above the part crossed by passengers; on the apex of these piers are immense iron saddles, as they are called, upon which are placed the chains, which, from their great weight, depend in a convex form toward the main span of the bridge; the other parts of the chains descend, almost as an inclined plain, from the summits of the same piers to each extremity of the structure, and then entering a rock excavated for the purpose, in an oblique direction, are secured by plates of iron of enormous weight, called the *fastenings*. We made our wishes to see these fastenings known to the proper person, and he appeared, with a lighted torch in one hand, and a small lantern in the other. Descending to the shore in a line with the bridge, a door was unlocked, and a small dark, frightful-looking tunnel was presented to our notice. First, went our conductor with his blazing light, then, nothing daunted, a lady; next, a gentleman to whom the lantern had been given; then followed two others; in this manner we walked about three hundred feet. The torch was once nearly extinguished from a rush of wind at the door, which being shut, we felt as if we had some prospect of visiting Tartarus rather unexpectedly. In a little time, however, our apprehensions were calmed, for the wind being excluded from our dismal way, the flaming light of the torch was revived, and the procession moved solemnly forward in a stooping posture, for we could not walk upright, the rugged and frowning rocks, looking as if they would every moment fall and crush us to atoms. Having reached the terminus of our subteranean journey, where we beheld the mighty fastenings, we had every thing explained to us by our intelligent guide. The immense weight of the bridge required of course that the ends of the chains should be well secured; to accomplish this, three oblique cavities were made by blasting in a natural body of rock; these are of a circular form, about six feet in diameter; through these the chains are passed, and carried to a depth of twenty yards, where they meet the connecting horizontal cavern through which we passed; at this juncture are the iron frames, composed of flat iron plates, ingrafted in the natural rocks so as to be as immoveable as the rock itself.

The fatigue of visiting the fastenings did not disqualify us for our walk to Beaumaris; indeed, greater fatigue than we felt, would have been unnoticed amidst such a variety of beauties around us. To reach this lovely town, we had to walk four miles and a half, but such a walk! The pleasure would have been lessened sadly if the distance had been performed hastily in a carriage.

We traversed a beautiful terrace road, wide and level as a bowling green, flanked on each side, through the whole distance, by a neat stone wall, just high enough to admit of looking over it without effort. On the right, situated on the sloping ground between the road and the water, are chastely designed villas, surrounded with foliage; the lodges appertaining to them, are of octagonal and other forms, adding greatly to the beauty of the scene. The margin of the strait is not more than 50 or 60 yards from the houses, so that numerous vessels at anchor, and others sailing about in every direction, agreeably meet the eye. To the left of the road, for a considerable portion of the way, as well as on the right, occasionally, the trees make quite a forest, gradually sloping from a considerable to height the boundary of the road, on one side, and thence to the water's edge on the other. The weather being the counterpart of a fine Indian summer day in America, we were, or seemed to be insensible to fatigue, and had no objection, after a short rest at an inn in Beaumaris, to explore the Castle, which was built by Edward the first, 316 years ago, to overawe the Welsh. The exterior walls are supported by ten massive round towers, at equal distances; within these, stands the castle, commanding, from its height, the outside walls, and flanked also by strong, round towers. In the centre, is a square court, having on one side, the great hall, 70 feet in length by 24 in breadth; and on the other, a chapel, having its sides ornamented with 9 other arches, and its roof supported by ribs springing from beautiful pilasters. Its castellated walls, which are of great thickness, and in which are numerous loop holes; the highly wrought arched windows, now every where overgrown with moss and ivy;—the steps leading to the different apartments, some perfect, others partly demolished;—the various rooms, once occupied by the garrison, some for festive, others for military purposes; the dungeon-looking places, here and there, where history tells us, many a dark deed was perpetrated, and where many unhappy beings pined in misery and solitude,—gave us sad impressions of the times of military oppression, and of the revelry and crime which were practiced within the limits of these time-worn walls.

Beaumaris seems a little paradise; it is perfectly clean; the houses are neat and substantial and the inhabitants appear to be well provided for. Crime is here of very unfrequent occurrence. At the late assizes, there was but *one* prisoner to be tried, who was an old womau that had stolen a petticoat! Of course, the halls of judgment were scarcely opened before they were again closed; happy state of society! and highly creditable to the worthy inhabitants of Anglesea. We regretted that we could not converse with many of the natives; to various questions we put to those we met, the only reply was, 'me no know Ingles,' and as we had no pretensions to know Welsh, we remain in the dark respecting their powers of conversation. If cleanliness is next to Godliness, we may surely place them pretty high in the scale of morality.

We chose to return as we went, by the road rather than cross the ferry to Garth's point, so called from some member of the Garth family having acted as ferry-man or ferry-woman for several generations. Some years since, a female, named Grasy Gath, filled this office; she used to amuse her passengers by relating anecdotes of the prowess of her mother, who would so taunt her husband on his inferiority, that he would jump out of the boat into the water, and, telling her to take care of the passengers herself, swim to the shore, glad to escape so easily from his bold and adventurous wife.

PROGRESS OF THE CHEROKEES.

The Acting Principal Chief of the Cherokee Nation, Andrew M. Venn, informs us in his recent Message to the National Committee and Council of that nation, that their school fund is now $201,138, and their orphan fund is $50,000. And he shows that by a judicious investment of it, two good common schools may be established in every district, affording to every child and youth in the nation these incipient indispensable facilities for education. And we cannot refrain from adding one of his own very sensible remarks on this subject.

'It has been the practical education of the few which has elevated our Nation, as a people, so far above those other Indian tribes who remain in the unenlightened state in which they were first discovered by civilized man. We have now in our power the means of imparting to every child in the Cherokee Nation the rudiments of an English education. In a few years we may thus anticipate the unexpected spectacle of a race of aborigines, not olny thoroughly civilized, but in the full possession of the glorious lights of science, and every species of useful knowledge, which gives the civilized man such superiority over the uncivilized and illiterate. Looking forward to this glorious result, he must be dead to every feeling of patriotism, who is not willing to sacrifice every personal consideration to himself, and bend the energies of his mind at once to the investment of the school fund in that way which shall secure the advantages of education to every class of children in our nation.'

We subjoin to this notice some remarks of the Editor of the Arkansas Times, who publishes the whole Message in his paper:—'This should arouse the law-makers and people of our State to the necessity of immediately establishing a general system of education, or our neighbors in the West will get the start of us, and we shall be compelled to acknowledge (what has been remarked by travellers) that there is more intelligence amongst the Cherokees, than amongst the whites on the frontier.—*Christian Observer.*

POVERTY.

We always say, 'You need not be ashamed of poverty—it is no disgrace;' and most truly have we spoken—poverty is no disgrace; but why do we, who preach, treat it as if it were a pestilence?—shrink from it—proclaim it—insult it—chastise it—betray it—loathe it—abandon it? We shame to greet that 'shabby looking' man, or bow to that 'illdressed woman' because we have not industry enough to seperate the chaff from the wheat—because we are too prone to honour the garments woven by men's hands, rather than the creatute stamped in God' own image—because we want moral courage to walk erect in the right path, unless it be the chosen highway of the great and powerful. The grave is the poor man's sanctuary; he can lay him down there, and neither feel nor fear the chillness of the world—the earth-worm gnaws the heart that poverty destroyed; but it only takes its portion. Earth has returned to earth—the spirit is far beyond the reach of poverty.—*Evening Gazette.*

TOWNSEND FEMALE SEMINARY.—The Fall Term of instruction will commence on Wednesday August 18th and continue 13 weeks.

The course of instructionembraces all the branches of a good English education, and for those who desire it, the Ancient and Modern Languages, Drawing, Painting, Instrumental Music, &c.

Special attention is given to instruction in Vocal Music by an able and experienced teacher, without extra charge.

The able Board of Instruction will continue. Lectures upon all subjects of importance to any class of young ladies will be given through the term.

Pupils are requested to make early applications for board, and to be present on the first day of the term to facilitate the formation of classes.

Board, including washing, can be obtained in private families in the immediate vicinity at $1 50 per week.

The Trustees and friends of this institution aim to render it in every respect, a school of the first order and a delightful resort for young ladies who wish to receive a thorough and finished education.

By order of the Board of Trustees.

A. G. STICKNEY, *Sec'y.*

Townsend Aug. 4, 1841.

References.—Rev. David Palmer, Rev. C. W. Reding, F. A Worcester, Esq., Townsend; Rev. Dr Sharp, Rev. R. H. Neale, Rev. Wm. Hague, S. G. Shipley Esq., Wm Beals Esq., Dr A. A. Gould, Boston; Rev. Thomas Whittemore, Cambridge; Caleb Parker Esq. Rev. E. Thresher, Roxbury; Rev. Mr Waters, Sterling; Rev. L. Porter, Lowell; S. G. Carter Esq. Lancaster; Stephen Peabody Esq., Amherst, N. H.

FRENCH SHOES! FRENCH SHOES—Just received by the subscriber, a splendid assortment of French Shoes direct from the manufacturer. For sale at the lowest market price, at THEO. H. BELL'S, 155 Washington st., opposite the old South Church. n6

ONE HUNDRED PACKAGES OF FRESH IMPORTED FALL AND WINTER GOODS,

ARE NOW OPENED and for sale, at wholesale and retail, by HENRY PETTES, 224 Washington corner of Summer st. Boston. Consisting in part of the following elegant and useful articles for ladies Dresses, Cloaks and Pelisses.

Five cases of superior Silks, measuring one yard wide. The most beautiful and durable article of Silks ever imported; the price lower in proportion than for any Narrow Goods.

Five cases extra rich Blue Black Silks, warranted not to spot with acids.

Two cases very heavy, yard wide undressed Cloak Satins.

Ten cases of very rare styles, soft Cashmere Wool Mouslin de Laines, every variety of pattern and colors.

Goods for Cloaks—Cases of Alpacca Cloths, Thibet Cloths, Irish Poplins, Balzorines, Silks, Satins, and other elegant articles, manufactured expressly for ladies Cloaks, being the largest assortment of these articles ever offered at retail in this city.

Cases of new styles fast colored Chinie French Prints.

One hundred pieces excellent quality of high colored Balsora Plaids, for Children's Winter Dresses.

Black Bombazines, and all other mourning articles. Paris embroidered Capes and Collars.

New styles of French Cashmere Shawls, of the most Fashionable Patterns and Colors. Rich dark Silk and Satin Shawls.

Moscow, Kalyle, Balsora, Plaid, and other new styles of all Wool Travelling Shawls. This assortment of Shawls has been selected with great care, and will give perfect satisfaction, in style and price, to all who may examine them.

100 dozen ladies goat skin Gloves, with sizes marked, a very superior article.

A large portion of these Goods were manufactured to order, and are entirely different from those for sale in other stores. The latest manufactures of France received by every Havre Packet.

H. P. invites the particular attention of purchasers to this extensive stock of Goods, which is equal, if not superior, to any in the city, and will be sold at the lowest prices. tf o2

DANVERS & SALEM FAMILY SCHOOL.

To parents and Guardians.

MISS HARDING, daughter of the Rev M. Harding, late of Stow, respectfully informs her friends and the public, that she has taken a commodious House in Boston-St. in Danvers, near Salem, lately occupied by Caleb Smith, Esq. The house is located in a pleasant and healthy spot; where she intends to receive a LIMITED number of YOUNG LADIES for the purpose of instructing them in the various branches, constituting a useful and accomplished female education.

Solicitous to aid in the gradual developement of the moral, intellectual and physical powers of her pupils, she wishes to take none as members of her family under FIVE nor above TEN years of age. By adopting this rule, she hopes those entrusted to her charge will continue with her, till they shall have completed their education. And, as her Mother purposes to superintend the domestic department, parents and guardians may rest assured that the children will have a comfortable home. The academical year will commence on the 6th of September, to consist of 42 weeks, divided into four quarters, two of 10 and two of 11 weeks each. There will be only two vacations in the year, 4 weeks in the winter, and 6 in the summer. A quarter's notice will be expected, previous to the removal of a scholar, whether DAY or BOARDERS, and a quarter to be paid always in advance. If desired, the children may continue in the family during vacations, their parents or guardians allowing a reasonable compensation.

Miss Harding has permission to refer to the following gentlemen:—Rev. Henry Ware, jr. D. D. Cambridge, Rev. F. Parkman, D.D. and Rev. E. S. Gannett, Boston, Rev. Dr. Brazer and Rev. Chas. Upham, Salem.

TERMS.—For the usual branches of a thorough English education, including plain and ornamental needlework, board, washing, &c. under 8 years of age, $125 per year.

Above 8 years,	150
Weekly boarders,	100
Music on the Piano Forte with thorough bass and use of the Instrument,	$10 per quar.
French,	5 " "
Drawing,	4 " "
Day Scholars,	5 " "

Dancing and other branches at the price of the respective Masters. aug 21

THE CHRISTIAN LAYMAN.—This Work having been highly commended by Theological Reviewers and others, and it being thought that much good may be effected by a general and extensive circulation of it, especially in the new settlements of our country, and where there is not constant and regular preaching of the Gospel, the author proposes to publish a second edition, corrected and improved, and so much abridged, and so printed, that the price per copy shall not exceed 25 cents. The author does not calculate to make any profit to himself from the edition. And he earnestly and devoutly requests, that rich and liberal Christians, who desire to promote the spreading of the truth 'as it is in Jesus,' would subscribe largely for the purpose of *gratuitous distribution* among the poor and others, as may be useful to the cause of pure and uncorrupted Christianity.

The minimum amount of subscription is limited to one dollar, or 4 copies, the maximum is unlimited. Subscriptions to be paid in advance, as the work can be engaged much lower by payment in advance. The books will be delivered to the subscribers, or distributed as they may direct, by the author without charge.

Extracts from Letters.

Extract from a letter from Rev. Mr Elliot of St. Louis, in answer to a letter of the Christian Layman.]

'The plan you propose for a cheap edition of 'The Christian Layman' seems to me most excellent. Your book has done, I am persuaded, much good, and has been read in this city by a large number. It is therefore very desirable, most certainly, to place it within the reach of as large a number as possible, and I shall rejoice to see the edition of which you speak. I think we here can and will do something for so good a purpose. And whatever can be done we will do cheerfully.'

[Extract from a letter from the Rev. Mr Heywood of Louisville, Kentucky, in answer to a letter of the Christian Layman.]

'I like very much your plan in regard to a cheap edition of 'The Christian Layman,' and those of our friends, to whom I have mentioned it, are much pleased. Most gladly will I do what I can towards carrying out the plan, for the appears to me eminently calculated to do good. Your book has done much good here already. Many have read it, and all who have read it seem to have received great profit as well as pleasure from its perusal nov20.

WESTERN MESSENGER—Subscribers to this periodical are informed that they will find their accounts at the store of Miss E. P. PEABODY, 109 Washington street, where they are respectfully requested to call and settle the same. n13

DILLAWAY'S LATIN CLASSICS.—Cicero De Senectute et De Amicitia, with English Notes; Cicero DeOfficiis, with English Notes; Cicero De Oratore, do do do, 2 vols; Terence, do do do; Tacitus, do do do—others in press.

Bloomfield's Greek Testament, with English Notes—This work has been adapted as the text book in the first Universities in this country, by clergymen and students of different denominations generally: 2 vols, 8vo, cloth. Published and for sale by TAPPAN & DENNET, o6 114 Washington st

CUBI'S SPANISH GRAMMAR.—A new Spanish Grammar, adapted to every class of learners, by Mariano Cubi J. Soler, Professor of modern languages in the College of Louisiana, 6th edition, with corrections—this day received by J MUNROE & CO, o16 134 Washington st

REV. DR. CHANNING'S WORKS.—Just published, in five beautiful volumes, at the very low price of one dollar per volume, the first American edition of Dr Channing's works, with an introduction by the author. The proprietor of the above has pared no pains or expense in the paper and mechanical execution of the work, and has fixed the price so low as to place it within the means of almost every one who may wish to possess it. For sale wholesale and retail, by C. G. CHANNING, at his office No 40 State street, over the Union Bank. s25

CROSBY & CO'S. New Annuals for 1842—All elegantly bound in the neatest style, and embellished with engravings.

The Ladies Annual Register, and Housewife's Almanac, comprising an almanac, numerous receipts, directions for gardening, and much other useful information.

The Youth's Keepsake, a Christmas and New Year's Gift for young people. The Annualette, a Christmas and New Year's Gift for children. The Child's Token, a gift for children—published by WM CROSBY & CO., 118 Washington st. o28

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